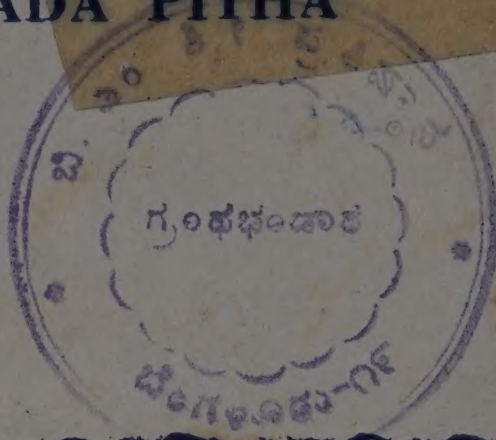


2190

THE THRONE OF TRANSCENDENTAL WISDOM



SRINGERI SARADA PITHA



SRI SAMKARA WITH HIS FOUR DISCIPLES

(From a panel in the plinth of the Vidyasamkara temple)

294.565
SRIV

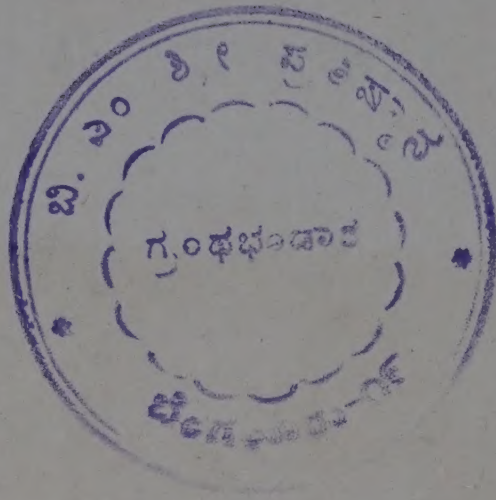
K. R. VENKATARAMAN

With Regards to
Mr. Murthy
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Madras 2

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K. S. Muthi



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THE THRONE OF TRANSCENDENTAL WISDOM

ŚRĪ ŚAMKARĀCĀRYA'S
ŚĀRADĀ PĪṬHA IN ŚRINGERI

BY
K. R. VENKATARAMAN
(Formerly Director of Public Instruction, Pudukkottai.)

1959

294. 565

SR1

Printed at
The Trichinopoly United Printers,
Tiruchirapalli-2.



ŚRĪ ŚĀRADĀ DEVĪ
(Sringeri Temple)

FOREWORD

BY HIS HIGHNESS

MAHARAJA SRI RAMA VARMA PARIKSHIT OF COCHIN

FOR a proper understanding of the religious and cultural history of India, a study of the growth and organisation of monasteries is necessary. This work is an attempt; perhaps the first of its kind, at tracing the evolution of a Matha — the first one (and the most influential) — established by Sri Sankaracharya. The Pontifical seat of Sarada Pitha in Sringeri is otherwise called the Vyakhyanasimhasana or Dharmasimhasana. The author has based the historical account on ephigraphical and literary (Sanskrit and Kannada) evidences, and the few traditions that he has mentioned, do not conflict with recorded evidence.

Besides tracing the relations of empires and kingdoms with the Matha and the royal benefactions, the author has reviewed briefly the great and abiding contribution of the Sringeri Gurus and their Sishya-Paramparas to Advaitic thought and the building up of a vast literature on Vedanta in the post-Sankara ages.

The last chapter deals with shrines and temples. Description of the architectural features and the art motifs, and the significance of the Murtis of Gods and Goddesses are given due prominence, and relevant Dhyana Slokas are also included.

I have very great pleasure in congratulating the author on his indefatigable researches on the subject and in commending this valuable work to the public who are interested in the holy institutions of the Hindus and specially to the 'Astikas' who are 'Sishyas' of this holy Matha. I may, in conclusion, state here that the present Mathadhipati, His Holiness Abhinava Vidyatirtha Svamipada, has evinced great interest in the work.

Camp : Kanchirapilly Palace,
Periyaram (Trichur Dt.) }
6—10—1958.

RAMA VARMA
(Maharaja of Cochin).

INTRODUCTION

By DR. C. P. RAMASWAMI AIYAR

RIGHT through the ages, the founders of religions and the great path-finders of humanity have delivered their messages to chosen disciples, and almost invariably, their teachings were propagated by groups of *sishtyas* (शिष्य) or apostles through whose interpretation the world became cognizant of those abiding truths, that have, according to the needs of the times and the exigencies of the world situation, been manifested to those who were attuned to them. The apostles of Christ, Ananda and the immediate disciples of Lord Buddha, and the faithful companions of Prophet Mohammed, in their several ways, interpreted their masters' teachings and founded Churches, Viharas, Mosques and other centres of spiritual realisation and teaching.

Religion in India, like many other aspects of India's soul force, was essentially individual rather than congregational. The *Vedas*, the *Upanishads*, the *Gita* and the various *Dharma Sutras* and *Grihya Sutras* were the result of exhortations or flights of thought communicated by Rishis or other types of evolved beings to their *antevasis* (अन्तेवासि) or *sishtyas*.

The evolution, therefore, of India's several *Darsanas* (दर्शन) or systems of philosophy and of many types of observance, ritual, prayer, worship and metaphysical speculation was like the growth of the trunk and branches of a tree springing from a root and extending in manifold directions rather than a pyramid culminating in a point. Each *Darsana* represented a special experience or revelation, and such experience is both the test and fulfilment of spiritual and religious discipline.

It is, therefore, not surprising with the rise and progress of avowedly antagonistic doctrines which began to question the validity of old premises and the inspirational character of old scriptures, that, in self-defence, there were evolved in India great counter movements designed to give battle to scepticism, atheism, agnosticism and nihilism on the one hand and on the other to eliminate untoward varieties of so called religion based either on

wrong ideals of allegiance to darker powers or on self-mortification or the cult of fierce deities whose favour had to be sought by gruesome or non-moral sacrifices and observances.

It is a proof of the wide range and tolerance of Hindu thought that it embraces and includes in its ambit philosophies and cults which even deny the validity of the *Vedas* or which deny the existence of a personal God or *Isvara* (ईश्वर) or which attribute to the infinite play of atoms the growth of the body, mind and soul. The time, however, came when the very foundations of Hindu culture was sought to be disrupted both as a result of political subversions and by reason of the aggressively proselytizing campaign, pursued sometimes under royal patronage by the followers of controversial and debased varieties of the originally pure Buddhist, Jain and Sakta faiths and of nihilistic and *Vamachara* (वामाचार) movements.

The inherent resilience of the Indian mind produced the inevitable reaction and, as often in human history, the need of the times produced the inevitable *Avatar* (अवतार). There arose successively men like Samkara, Ramanuja, Madhva, Vallabhacharya, and many other religious leaders, who stemmed the tide of opposition and re-established and revived the pristine Indian spirit, based alike on *vichara* (विचार) or investigation and on elucidation of the fundamental and universal doctrine तत्त्वमसि.

The pervasiveness and supremacy of the *Atman* (आत्मन्) the interpretation of *Rita*, *Karma* and *Samsara*, the assertion of the continuity of existence and the elucidation of the ideals embodied in the expressions *Karma* (कर्म), *Jnana* (ज्ञान) and *Bhakti* (भक्ति) involving, as they do, the possibility of devotion to a personal god-head and the simultaneous realisation of the mystery of what lies beyond of personal god-head, all these ideas were regenerated by the Adi Samkaracharya and his immediate predecessors and successors.

Sri Samkaracharya was the foremost of these later seers, who brought the doctrines of *Vedanta* (वेदान्त) home to the people and who was also a lyric poet of surpassing excellence, who could contemplate and describe the attributes of every manifestation

(अवतार) of the Supreme and who was, at the same time, an intrepid metaphysician who established the doctrine of *maya* (माया) and commented on the entire spiritual literary treasure-house of India to prove the universality of the Supreme Soul – *Paramatman* (परमात्मन्), the identity of the Supreme Soul with all life and the illusory nature of the world phenomenon.

It is needless for us to worry over the exact date of Samkara's birth about which there is much controversy, or about the authenticity of the stories narrated about him. Suffice it for us to realise that in Him India possessed a man of unfathomable intellect as well as of the highest spirituality. The most likely date of His birth is, perhaps, the 7th or 8th century A. D. He was acquainted with Bhartrihari and this, probably, fixes the date as well as the circumstance that one of His disciples Sivasoma is mentioned in a Cambodian inscription of A. D. 878.

As the author of this valuable book points out, Sri Samkaracharya's advent was at a time of spiritual and moral chaos. The Buddhist culture had suffered a great change from the pure and simple teachings of the master and there were many other subversive and destructive teachings that were being actively propagated. Samkara, feeling that there was a necessity to integrate the Indian thought, not only travelled all over India discussing and persuading as He went and not only wrote His commentaries on the *Upanishads*, the *Brahmasutra* and the *Gita*, but also deemed it necessary to establish centres of religious instruction and propaganda in several parts of India.

Born in far off Kalady in Travancore, Sri Samkara manifested miraculous physical and spiritual energy. He established mathas in the Himalayas, on the shores of the Bay of Bengal and the Arabian Sea and in the Karnatic country at Sringeri, which was associated with the name of Rishyasringa and was situated on the banks of the Tunga River and juxtaposed to its confluent the Bhadra.

It is needless to deal with the long narratives and *Samkara Vijayas* that have dwelt on the several miracles connected with Him, because the greatest miracle of all is His life itself and the

fact that in 32 years, from His birth at Kalady to His *mukti* at Kedarnath, He compressed the labour of centuries of intellectual and spiritual illumination. His greatest contribution to the history of world thought is His spirit of reconciliation of seemingly contradictory scriptural teachings and His assertions of those doctrines which are now inextricably connected with His name and described as *Advaita* (अद्वैत).

Sri Samkara installed in his *Pitha* at Sringeri, Sarada Devi representing the *Brahma Vidya* (ब्रह्मविद्या) and also established the *Sri Chakra*, and gave to his chief disciple Sri Suresvaracharya a *Sphatika Linga* (स्फटिकलिङ्ग) of Chandramaulisvara and the murti of Ganapati. Sri Sankara thus established the worship of personal divinities, and at the same time insisted on the formlessness, the omni-presence and the eminence of the Supreme, thus satisfying the several needs of all aspirants to spiritual realisation.

Various Churches have emerged as a result of the teachings of the apostles of Jesus Christ, – both Papacy and the Greek Orthodox Church, tracing their origin to St. Peter, and innumerable other churches and sects. The Islamic Caliphate was both a temporal and spiritual throne. The Zoroastrian religion had a series of inspired evangelists, Judaism had its high priests, and in India itself there had been many religious centres based on temples or mathas. But it is a most remarkable circumstance that, whereas most of these religious foundations have had great and holy men to preside over them, they have also seen the emergence of many self-seeking and corrupt Popes, Caliphs, Mathadhipatis or Gurus. It is to the glory of Sringeri Pitha that from the time of its foundation by the Adi Samkara-charya, it has had a continuous and uninterrupted series of occupants, who, however different in their personal history and in their intellectual calibre, have all along maintained their spiritual purity and contributed to the continuous inspiration of Sringeri as an exemplar and model of devotion and self-surrender.

Sri Ramanuja, Sri Madhvacharya, the Saiva Siddhanta teachers, the followers of Basava, – all these have assailed Sri Samkara's monistic doctrine, and sometimes their fanatical

followers gave polemically prejudiced interpretation of what is termed as *mayavada* (मायावाद). But the followers of Sri Samkara preserved an unruffled equanimity, while pursuing an even path of study and exposition.

Sri K. R. Venkataraman, in this work, has made a thorough study of the life work of several Gurus who have flourished in Sringeri beginning with Sri Suresvaracharya, who, before He became a disciple under Adi Samkara, was an expert in *Purva-mimamsa* (पूर्वमीमांस). The author inclines to the view that Suresvaracharya was not the same person as Mandanamisra, and he gives a succinct account of His *Vartikas* (वार्तिका) or *Bashyas*. One of Suresvaracharya's most reputed work is his commentary entitled 'Manasollasa' on Samkara's 'Dakshinamurti Stotra' – a model of reasoning and logical analysis.

From the time of Sri Samkara, Sri Venkataraman recounts the story of His successors until in the 14th century we see the emergence during very troubled times, of Sri Vidyaranya and His brother. There is a very useful description of Sri Madhava-charya, a minister and *kulaguru* of Bukka and Harihara and of Vidyaranya's and Sayana's contribution to *Advaita*. There is also a very useful and full account of the scholars of the 14th century who worked in conjunction with the Sringeri Pitha.

It was in 1346, in the language of Sri Venkataraman, that a *Samsthanam* was born, Bukka and Harihara making grants of land to the matha. Gradually, the Hindu Empire of Vijayanagar was founded, and the rulers of that Empire gave their allegiance to the Sringeri gurus who were specially revered by the rulers, and through their aid several branch mathas were opened, including the Sivaganga and Avani mathas.

This book makes it abundantly clear that all the various dynasties and monarchies, that were founded in the 16th and 17th centuries, alike revered the Sringeri Pitha, and when the Karnataka rulers of Mysore established themselves, they, as well as the Maratha ruling houses, gave benefactions and added to the properties of the matha, which gradually came to be termed as *Samsthanam*. These resources were exclusively used to maintain learned men and devotees and sadhakas, temples and other charities.

The book contains an interesting account not only of the contacts of the Wadeyar dynasty of Mysore with the matha but also of the Peshwas and of Hyder and Tipu, both of whom sought the blessings of the Acharya.

The narrative makes a special mention of Sri Narasimha Bharati born in 1798, who was a highly evolved soul and rose superior to the needs of ordinary humanity subsisting as He did on a handful of boiled pulse during the latter part of His life. There is an interesting account of this Acharya's visit to Madurai and the intervention of Sir S. Subrahmanya Aiyar to get rid of the exclusive pretensions of the local Bhattars. After the ruler of Mysore was deposed in 1831 and the administration was taken over by the British Government, the Sringeri Acharya went on a long tour of pilgrimage, and each part of India rivalled with the other in doing honour to Him.

The last part of this work deals with the great Sri Sachchidananda Siva Abhinava Narasimha Bharati of revered memory who attained *videha mukti* in 1912 and who was the chosen-guru of men like Dewan Sir Seshadri Aiyar and Sri A. Ramachandra Aiyar, the latter of whom, in conjunction with Sir Seshadri Aiyar and V. P. Madhava Rao carried out the Svamiji's desire to dedicate the shrine of Kalady in commemoration as being the birth place of Adi Samkaracharya.

Sri Sachchidananda Siva Abhinava Narasimha Bharati Svamigal was succeeded by Sri Chandrasekhara Bharati Svamigal, a true *Atmajnani* (आत्मज्ञानि), who very early transcended bodily trammels and bodily obstacles and so frequently attained *nirvikalpa samadhi* (निर्विकल्पसमाधि) that some opponents and even many well wishers thought He was unbalanced in mind. Those who came into close contact with Him, like myself, were aware of His transcendent spiritual eminence and capacity for abstraction. Many of us believe that He deliberately freed Himself from the fetters of the body, and some of us are aware that He predicted His passing away in the waters of the Tunga.

From the date of Adi Samkara onwards successive Gurus have carefully chosen and nominated their successors, and their

choice has been marvellously justified. The present Svamiji has been endeavouring to capture the spirit of His predecessors and continue their tradition of religious discourse and of contacts with all grades and classes of disciples and seekers after truth.

The benefactions of rulers during many centuries have vested in the Sringeri Matha much landed and many other properties. The religious celebrations in the numerous temples founded during the centuries are solemn and elaborate, and we have a loving account of all such details furnished in this book. The ultimate significance of Sringeri, however, lies in the fact that it was one of the prime foundations of Adi Samkaracharya, that the matha has been presided over by an unbroken catena of scholars and bhaktas, many of whom have been philosophers of distinction and authors of note, but all of whom during eleven centuries and more, have lived a life of exemplary piety and have sought by their lives and their teachings to illustrate that unity in diversity which is enunciated in the great *Mahavakyas* and expounded with miraculous clarity and logical precision by that exemplar of profound scholarship, lyrical fervour and fathomless devotion, the Adi Sankara.

Readers of this book should be grateful to the author for the meticulous care with which he has collated his authorities, the detachment and impartiality of his judgements and the devotion to Sri Samkara which alike inform his work.

Delisle,
Ootacamund,
26th February 1959. }

C. P. RAMASWAMI AIYAR.





ŚRĪ ŚAMKARA

(Sringeri : Bronze)

ŚRIMUKHAS AND MESSAGES

HIS HOLINESS SRI BHARATI KRISHNA TIRTHA,
JAGADGURU SAMKARACHARYA
OF GOVARDHANA PITHA

॥ ॐ श्रीः ॥

॥ आशीरभिनन्दनपद्यमालिका ❁ ॥

कल्याणाय सुरासुरशेखरकोटीरत्नदीपाल्या ।

नीराजित्पादाब्जं पर्वततनुजातनूजनिं वन्दे ॥

1

कल्यादौ तन्महिम्ना श्रुतिततिगदितज्ञानकर्मादिमार्ग-

ग्लानिं पाखण्डवृद्धिं जगति बहुततां वीक्ष्य पाखण्डनष्ट्यै ।

धर्माध्वस्थापनार्थं यतिपतितनुभृच्छङ्कराचार्यरूपो

योऽवातार्षीद्धरित्र्यां गिरिपतितनुजाजानिरव्यादजस्रम् ॥

2

उद्धारार्थं मुमुक्षोररचिषत पुरा ब्रह्मसूत्राणि यानि

कृष्णद्वैपायनेन श्रुतिपरमतिनाऽऽम्नायशीर्षार्थवक्त्रा ।

कृत्वा भाष्यं तदीयं निखिलबुधनुतं गूढतत्त्वोपदेष्टा

निर्द्वन्द्वानन्ददायी भुवि जयति सदा शङ्करो देशिकेन्द्रः ॥

3

* This is a selection of twenty-five verses from His Holiness's benedictory message. The complete text is published as a Supplement.

सरोजनिविलोचनाकृतिसरोजपादाभिधं

सरोजनिसमुद्भवाकृतिसुरेश्वरार्यं तथा ।

कवित्वफलतोटकाभिधकरस्थधात्रीफलौ

चतुर्मठपरम्पराप्रथमदेशिकेन्द्रान्भजे ॥

4

ओंकाराक्षरजापिसंयमिमणीन्संसारपाथोनिधेः

ओंकारार्थरहस्यबोधजननाद्वागुद्धरन्तीं मुदा ।

ओंकाराब्जविहारतत्परमनोहंसीं विधिप्रेयसीं

ओंकारार्थनिजस्वरूपललितां श्रीशारदाम्बां भजे ॥

5

कनककुक्षिमुखादिजगत्सृजेः समय एव निजाननतः सृतम् ।

श्रुतिकदम्बमथास्य कृतेऽहिनोद्य इह सोऽभवदादिजगद्गुरुः ॥

6

तदनन्तरं च भगवान्दत्तात्रेयप्रमुख्यनिजरूपः ।

काण्डत्रयविज्ञानं श्रेयोऽर्थिभ्यो व्यतार्षीद्यत् ॥

7

आम्नायालिविभाजनकर्तृत्वाद्यासनामविख्यातः ।

वेदान्तसूत्रभारतपुराणमुख्यैरुवाच धर्मं यम् ॥

8

कल्यारम्भे तस्य ग्लानिं पाखण्डवृद्धिमपि दृष्ट्वा ।

यतिपतिशंकरतनुभृच्छंकर ऊचे पुनरपि धर्मं तम् ॥

9

स्वपुनःस्थापितशाश्वतधर्मस्यास्यानिशप्रचारकृते ।

पुर्यां शृङ्गक्षितिभृति द्वार्वत्यां बदरिकाक्षेत्रे ॥

10

वेदान्तार्थव्याख्याचतुरान्सिंहासनेषु यतिसिंहान् ।

चतुरश्चतुरः शिष्यान्स्वीयान्स्वमठेषु येषु विनिवेश्य ॥

11

आचार्येन्द्रो नोज्झितस्वीयवर्ष्मा कैलासेशो नैजमोको डुढौके ।

आचार्याणां तत्र तत्रेतिहासः पारम्पर्याः शक्यते चेदवाप्तुम् ॥

12

तदीयेतिहासस्य संचिन्तनाद्यैस्तथा तत्कृतानां कृतीनां विचारैः ।

उपास्तिप्रभावस्य भूमानमाराद्विबोद्धुं नरः शक्नुयात्पामरोऽपि ॥ 13

सर्वासु सर्वः श्रुतिकुक्षिगासु विद्यासु नैवाधिकृतः किलास्ते ।

अशेषजिज्ञासुकृते मठानामावश्यको ग्रन्थनिकाय ईदृक् ॥ 14

परं त्वीदृशग्रन्थरत्नावलीनां बत काप्यलब्ध्याधुनापि क्षमायाम् ।

उपास्त्यादिमाहात्म्यलेशस्य लेशं विबोद्धुं कथं शक्नुतां पण्डितोऽपि ॥ 15

बादरायणनिजाभिधगोत्रप्रोद्भवस्ववपुरास्तिकवर्गे ।

रामकृष्णनिजसंज्ञक आसीत् प्राड्विवाकपदवीं य उपेत्य ॥ 16

मोदस्य हेतुर्महतो महान्नस्तद्वर्ष्मजो वैकटरामशर्मा ।

परम्पराप्राप्तमिमं स्वकीयं धर्मस्य पन्थानमनुप्रविष्टः ॥ 17

औदार्यगाम्भीर्यमुखस्वभूषाविभूषितस्वान्ततया मनोज्ञः ।

सौजन्यभावसत्त्वगुणप्रधानश्रद्धाढ्यभक्तिपवणस्वचित्तः ॥ 18

संप्रत्यावश्यकतासांप्रतिकत्वे नितान्तमनुभूय ।

पाश्चात्यरीतिविद्याभ्यासं कृत्वा प्रवीणतां प्राप्य ॥ 19

अविकृतभक्तिस्वान्तः स्वधर्मनिजसंस्कृती मनुते ।

मनसा वचसा वक्ति क्रियया कुरुते सदैकरूपेण ॥ 20

काण्डतयविज्ञानं लिप्सुः काण्डतयेऽपि पारीणान् ।

शृङ्गाद्रिपीठगुरुपान्प्रपद्य शरणं तदीयशिष्योऽभूत् ॥ 21

कर्मोपास्ती स्वीयसिद्धान्तदृष्टेरप्यादृत्य स्वाधिकारानुसारम् ।

शृङ्गक्षमाभृद्वर्तिपीठेतिहासग्रन्थं स्वीयस्वान्तशुद्ध्यै विधाय ॥ 22

रागद्वेषप्रभृतिरहितं पक्षपातादिहीनं

जिज्ञासूनामुपकृतिकृते केवलैरैतिहासैः ।

भूतार्थव्याहृतिपरतया वस्तुजालैः प्रमाणैः

सिद्धैरेष व्यरचि कणिकाप्यस्ति नो संशयस्य ॥

23

तं प्राकाश्यं नेतुं विधीयमानप्रयत्न आस्त इति ।

ज्ञात्वा संप्रति लब्ध्वा नितान्तमामोदमानमानसताम् ॥

24

आशिषः प्रयुञ्ज्महेऽभ्यर्थयाम ईश्वरा-

न्सर्वदांश्च सर्वदानन्दपूरपूरितम् ।

दीर्घमायुरामयैर्हीनमेव सन्ततं

दातुमस्य निर्मलं भुक्तिमुक्तिसाधनम् ॥

25

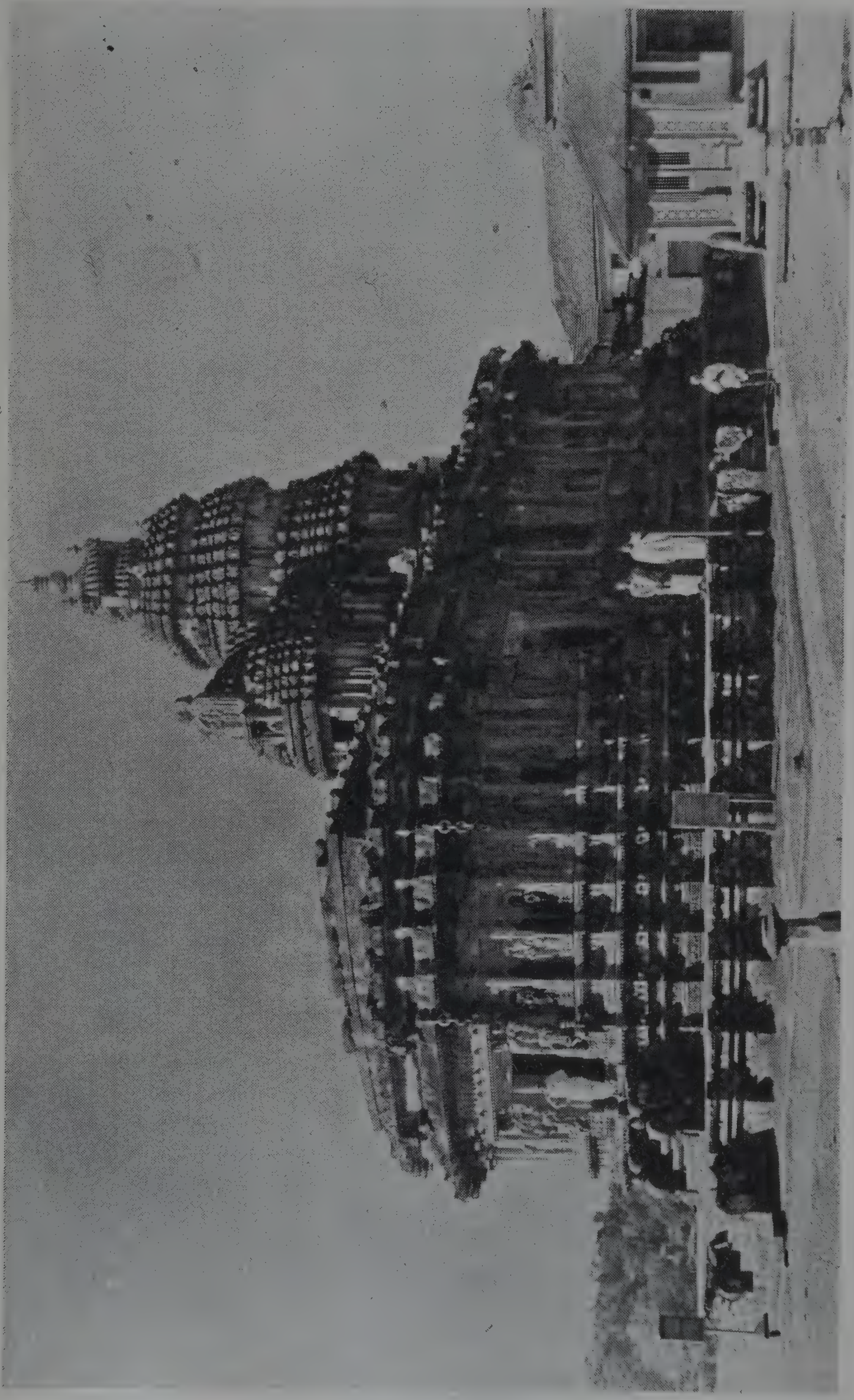




Courtesy: Dept. of Archaeology

ŚRĪ VIDYĀRĀṆYA

(Taken in procession with imperial honours to the temple in Hampi)
(From an old painting in the Pampāpati temple)



Courtesy : Dept. of Archaeology.

SRINGERI : VIDYĀSAMKARA TEMPLE

॥ ॐ ॥

HIS HOLINESS SRI RAMACHANDRANANDA TIRTHA,
SRI SAMKARACHARYA OF SAKATAPURAM MATHA

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीणयम-
नियमासनपाणायामप्रत्याहार ध्यानधारणासमाध्यष्टाङ्गयोगानुष्ठानगरिष्ठ तप-
श्चक्रवर्त्यनाद्यविच्छिन्नगुरुपरम्पराप्राप्तषड्दर्शनसंस्थापनाचार्य व्याख्यानसिंहास-
नाधीश्वर सकलवेदार्थप्रकाशक साङ्ख्यत्रयीप्रतिपादक सकलनिगमांगमसार-
हृदयवैदिकमार्गप्रवर्तक श्रीमच्छ्रीजगद्गुरु शंकराचार्यप्रतिष्ठापित श्रीतोटकाचार्य-
पादपूजकसत्यतीर्थगुरुपरम्पराप्राप्ततुङ्गभद्रातीरनिवासशकट ऋष्याश्रमशकटपुर-
वराधीश्वर श्रीगुरुदत्तात्रेयराजराजेश्वरीगोपीवल्लभपादपद्माराधक श्रीकृष्णानन्द-
तीर्थस्वामिकरकमलसञ्जात

श्रीरामचन्द्रानन्दतीर्थस्वामिभिः

अस्मदत्यन्ताभिमानपात्र श्रीवेंकटरामशर्मणः विषये

श्रीमन्नारायणस्मरणपूर्वकविरचिताशिषः

समुल्लसन्तुतराम् ।

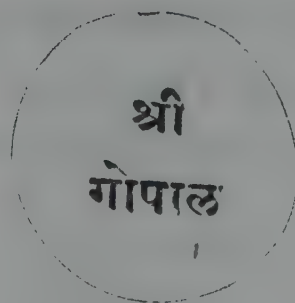
श्रीगुर्वनुग्रहेण पुमान् पूर्णो जायत इति श्रीभगवद्वचनेन श्रीसद्गुरु-
त्कर्षवर्णनं सर्वैरपि कर्तव्यमेव ।

अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।

स्मृतिमात्रेण यत्पुंसां ब्रह्म तन्मङ्गलं विदुः ॥

इति वचनात् श्रीसद्गुरुस्तु परममङ्गलरूपः । एतादृशगुरुस्मरणानुवर्णनेन च
परब्रह्मरूपमङ्गलावाप्तिर्भवत्येव । एतादृशाभिप्रायेण श्रीमता वेंकटरामार्येण
श्रीसद्गुरुपरम्परामहिमा वर्णितः । अस्य श्रीसद्गुर्वनुग्रहेण परमश्रेयःप्राप्तिरस्तु
इत्याशास्महे ॥

श्रीजगद्गुरु शंकराचार्य
श्रीशकटपुर संस्थानम्
(श्रीतैंगिनमठ - भण्डिगडि)
विलम्बि सं. अधिकश्रावण
बहुलप्रतिपत् गुरुवासरः
मोक्कां श्रीशंकरगुरुकुलं
मदरास् - १८



HIS HOLINESS
SRI SWAMI SIVANANDA
Founder-President
THE DIVINE LIFE SOCIETY

P. O. Sivanandanagar
Rishikesh (U. P.)
(Himalayas) India.
14th November, '58.

Salutations and prostrations to the Divine Acharya Sri Sankara Bhagavatpada ! Prostrations to the illustrious succession of Holy Teachers who have adorned the great Sarada Pitha, perpetuating and enriching the sanctity and glory of the Matha established by that great incarnation of Lord Sankara !

Vedanta is the language of BharataVarsha's soul. Its message is Unity, Cosmic Consciousness, Cosmic Love and Oneness. It reveals the majesty of man in his essential nature, the foundation of bliss and peace that man can tap if only he would shut his eyes to the deluding glitter of Maya. No one has retold these truths as convincingly as Sri Sankara Bhagavatpada has done. These truths are enshrined in the Sringeri Matha and are kept alive by the great Acharyas who have adorned the Pitha. This story—the story of Real Religion, True Culture, and Enduring Civilisation—is told in this book by a great scholar and saintly seeker after Truth, Sri K. R. Venkataraman. It is bound to acquaint the Sarada Pitha and its present sage-occupant to more and more seekers after Truth, for the good of all mankind. May God bless Sri Venkataraman ! May the Sarada Pitha shine for ever as the beacon light of Vedanta ! May the blessings of His Holiness the Jagadguru be on us all !

SWAMI SIVANANDA.

HIS HOLINESS
SRI SWAMI SANKARANANDA
President
RAMAKRISHNA MISSION

P. O. Belur Math
Dt. Howrah,

26—11—1958.

Dear Shri Venkataraman :

Our revered President (Srimad Swami Sankarananda) wishes you success in your laudable attempt.

Yours sincerely,
SWAMI VIRESWARANANDA
Assistant Secretary.



ŚRĪ NṚSIMHA BHĀRATI

From a portrait in Sringeri : Photo by Sri T. S. Sitapati.

HIS HIGHNESS MAHARAJA
SRI JAYA CHAMARAJA WADIAR
OF MYSORE,
Governor of Mysore State.

The Palace,
Mysore,
February 1, 1959.

The Sringeri Jagadguru Samsthānam has been the fountain of faith and philosophy for millions of Hindus, and a historical account of the Samsthānam and its significance should be a valued possession in the home of every true Hindu. It was the timely *avatāra* of Śrī Ādi Śankarāchārya that saved Hinduism from decline if not extinction. It was he who revealed to the world the true significance of Advaita by expounding it in his many learned treatises. A line of eminent followers have upheld this great advaitic tradition to this day. The Sringeri Mutt has always occupied a very prominent place in the perpetuation of Śankara's tradition. The history of Sringeri by Śrī K. R. Venkataraman is a valuable contribution to our knowledge of a most important centre of Hindu faith. I congratulate him on his GURU BHAKTI and SRADDHA. May God bless him !

JAYA CHAMARAJA WADIYAR.

SRI SRI PRAKASA
Governor of Bombay.

Bombay Governor's Camp

December 24, 1958,

My dear Shri Venkataraman,

.....

It gave me much pleasure to learn of your monograph on the Sharadapith. I was glad to read of the appreciations that you have so rightly received for your work. You want a message from me. What message can I send except this that I admire you for your work and wish you all success and happiness in the good cause.

Thanking you for thinking of me,

I am,

With kind regards,

Yours sincerely,

SRI PRAKASA.

HIS HIGHNESS SRI
BRAHADAMBADASA RAJA
RAJAGOPALA TONDAIMAN OF
PUDUKKOTTAI.

Pudukkottai Palace,
Cantonment,
Tiruchirapalli.
22nd February 1959.

The Sringeri Matha has for centuries been a very prominent centre of Vedantic culture and spirituality, and it is a matter of joy that its history has been compiled by Mr. K. R. Venkataraman, who was Director of Public Instruction and Officer in charge of Research in Pudukkottai. As in his other books and monographs, Mr. Venkataraman has brought to bear upon this book his great scholarship and the results of his research. The book is sure to be welcomed in India and abroad.

R. RAJAGOPALA TONDAIMAN.

PROFESSOR K. A. NILAKANTA SASTRI
Director, Institute of Traditional Cultures, Madras;
South East Asia-UNESCO ; 25—11—1958.

Dear Mr. Venkataraman,

I have read with great interest your excellent monograph on the Sringeri Pitha. It is a comprehensive and well documented history of the great spiritual centre which, in the midst of many vicissitudes, has played a dominant role in the religious development of our country for well over a thousand years since its foundation by Bhagavan Sankara. I am sure that the unique blend you have achieved in the diverse attitudes of a bhakta and a modern historian in your account of the personalities and achievements of a long line of eminent spiritual leaders, the institutions they fostered and the patrons who provided facilities for their work will be much appreciated by readers when the book is published. I congratulate you heartily on this signal work of yours in the sphere most congenial to your pious instinct and scholarly equipment. I hope you will have the book published without undue delay.

Yours sincerely,
K. A. NILAKANTAN.



ŚRĪ SACCIDĀNANDA ŚIVĀBHINAVA NṚSIMHA BHĀRATI

DR. JEAN FILLIOZAT

Professeur au Collège de France

Paris –

Directeur de l'Institut français

d'Indologie – Pondichéry

Collège de France

Chaire de Langues

et Littératures de l'Inde

Paris, le 3 Février 1959

Il faut saluer bien chaleureusement l'oeuvre de Sri K. R. Venkataraman qui a pris à tâche de tracer l'histoire et de donner la description d'un des lieux majeurs d'élection de la philosophie dans le monde le Śāradāpīṭha illustre, et pourtant trop peu connu jusqu'ici, en ses traditions, ses souvenirs et sa structure. Tous les amis de la philosophie et de l'Inde se réjouiront de l'évocation que l'ouvrage donne de la grande figure de Śrī Saṃkarācārya et du maṭha où sa pensée est toujours vivante.

Jean FILLIOZAT

English rendering of the above

Most heartily do we welcome this book by Sri K. R. Venkataraman, who has attempted to trace the, hitherto unpublicised but illustrious, history and describe the traditions, organisation and monuments of the Śāradā Pīṭha, one of the most important and 'the elect' of the seats of Philosophy in the world. All lovers of Philosophy and of India will rejoice at the 'evocation' through this book of the great figure of Śrī Saṃkarācārya and of the maṭha where his thoughts are ever living.

Jean FILLIOZAT.

A WORD TO THE READER

By Pandit M. S. M. SHARMA, Editor, *The Searchlight*, Patna.

A renowned centre of spiritual endeavour founded by a renowned and peerless Master in the domain of Thought, the Sringeri Pīṭha developed into a semisovereign State more by accident than by design. The only other institution to which it may, in a measure, be compared is the Papacy, but it differed considerably from the latter, (particularly from the Papacy in the Middle Ages). No pontiff in Sringeri ever promulgated anything like *Dictatus Papae*. What temporal authority he exercised in the past was complementary to that of the State, and he shed it voluntarily and gradually in conformity with the changing times. The influence of the Pīṭha cannot be contained by any delimitation of territorial jurisdiction; today it holds supreme sway in the hearts and minds of millions of devotees and followers. Dedicated to Śrī Śāradā, the aspect of the Divine as *Brahmavidyā* or *Transcendental Wisdom*,—(this has suggested to the author the title of this book)—the Pīṭha has, over the centuries, conserved, interpreted and expounded the *Vidyā*—(hence its name *Vyākhyāna simhāsana*)—as the supreme way of life—(hence its other name *Dharmasimhāsana*). While studying the growth of this institution, one is tempted to pose the question: *Has this value as a historical study?* What the reader will get is an understanding of one great phase of spiritual endeavour in this land of sages and mystics, which, in the words of Lord Acton, is *an illumination of the soul*, and this, according to him, is the meaning of history.*

Śamkara established harmony among creeds and restated the profound truths of the *Upanishads*. During the next five centuries a vast volume of literature grew round his *bhāṣyas* and other writings, and on the crest of this wave of scholasticism rode three great sages, Śrī Vidyāśamkara, Śrī Bhāratīrtha and Śrī Vidyāraṇya. They and their successors commanded the homage of emperors and chiefs from all parts of India who acknowledged the spiritual primacy of this Pīṭha. In their

* Report to the Syndics of Cambridge University Press on its Modern History Project.

tours, the Jagadgurus carried their message to the homes of princes and peasants. Towards the close of the last century Jagadguru Saccidānanda Śiva Abhinava Nṛsimha Bhāratī combated the new wave of agnosticism and materialism that had come in the wake of the introduction of western education, as Paramahansa Rāmakrishna had done earlier in Bengal. In Candraśekhara Bhāratī, we have the example of a *rishi* of the Upanishadic age. Thousands came under the spell of his spirituality, and his sacred memory will succour and bless generations to come. The present Jagadguru inherits the great traditions of purity, scholarship and tapasya associated with the ācāryas of this pīṭha. He is now on tour, and thousands hearken to his message.

This in brief indicates the *illumination of the soul* that my friend Sri K. R. Venkataraman presents in these pages, and also the *meaning of the history* of Sringeri,

New Patna Annexe, }
 Gardiner Road, }
 Patna-1 }
 February 7, 1959. }

M. S. M. SHARMA.

NOTES AND ACKNOWLEDGEMENT

The sources for this work are largely inscriptions, records in the archives (ancient and modern), and literary references. The Archaeological and Epigraphical reports published by the Governments of India, Mysore and Madras, and selections from the Mackenzie Collections have been pressed into service. The vast collections of *Kaḍitas*¹ in the maṭha and the much smaller one in the Madras Government Oriental Manuscript Library are a veritable mine of information which will surely reward patient research. They throw considerable light not only on the economics, but on the daily life and activities of a great monastic centre. The *Guruvamśa*, a *Kāvya* in 19 cantos, composed by Kāśī Lakshmaṇa Śāstri, a contemporary of Śrī Saccidānanda Bhārati (1705–41), is an important source of information. The last historical incident that Lakshmaṇa Śāstri refers to is the southern campaign (1725–7) of Peshwa Bāji Rau, and the work must, therefore, have been written about A. D. 1730. *Vidyāraṇyakalājñāna*,² (flourit A. D. 1600) composed in the form of prophecies, a common feature in the historical accounts found in the Purāṇās, gives an account of the Vijayanagar emperors down to the reign of Venkaṭa I. The *Śivatattvaratnākara*, a cyclopaedic work in Samskrit composed in S. 1631 (A. D. 1709) by Bāsava Nayak of the Ikkeri dynasty, and the *Keladinṛpa Vijayam*, in Kannada, written about 1763, furnish information about the maṭha till the 18th century. The official *Guruparamparā* verses, the *Guruśataka* composed by Śrī Saccidānanda Bhārati I (1622–33), the *Gadyavallari*, a Samskrit manuscript from Bihar, and the list of Gurus in one of the volumes of the Mackenzie Collections,³ disclose remarkable unanimity in tracing the apostolic succession, which again is corroborated by epigraphic and literary evidences. Prof. R. V. Otturkar of the *Itihāsa Samshodakmaṇḍal*, Poona, kindly sent me an interesting extract from the *Aitihāsik Lekha Samgraha* published by V. V. Khare, which along with the *Peshwa Daftars* in the Bombay archives, may give valuable information on the

1. Records inscribed on long pieces of cloth covered with a composition of charcoal and gum. The records of this matha are obviously in Kannada.

2. A manuscript of about 300 pages in the Mysore Oriental MSS. Library. It is in three parts or 'books'.

3. No. 351 Madras Oriental MSS. Library (S. No. 1503).

services of the Maratha Ruling Houses to the Sringeri Maṭha. Unfortunately I do not have the facility to undertake a close study of these sources in Marathi. For much of the material for Chapter Nine, I am indebted to the biographical sketches by Śrī N. Srikantha Sastri, Śrī B. V. Kameswara Aiyar and Śrī R. Krishnaswami Aiyar. I have acknowledged in the appropriate places other authors and works I have consulted.

In the course of the narration I have introduced some discussions, but I have contented myself with referring the reader to the relevant literature and setting forth the results of the discussions and my own conclusions.

Śrī T. S. Sitapati (Calcutta), Pandit M. S. M. Sharma (Patna) and Śrī H. R. Srikanthaiyar (Shimoga), all ardent disciples of the maṭha, were the first to encourage me to write this book, and I owe more than I can express to their moral support and other forms of help.

To all good friends who helped me to get access to the sources, and to the two learned sisters who translated for me Kannada passages, I render thanks ; omnibus it may appear, but very sincere. To Śrī R. Krishnaswami Aiyar of Tirunelveli and to Professor K. A. Nilakanta Sastri, who carefully perused the manuscript and helped me with valuable suggestions, my heartfelt thanks are due ; their appreciation has given me no small encouragement.

The *Foreword*, *Introduction* and *Messages* add considerably to the attraction of the book. The generous appreciation of my humble labours from persons of outstanding eminence in the spheres of Religion and Thought has so overwhelmed me with feelings of gratitude that I do not find words adequate to express them. In humility I offer them my respects. Their fervent and scintillating expressions of homage and adoration to the pīṭha are offerings worthy of the greatness of this holy institution.

The Proprietors of The Trichinopoly United Printers deserve my best thanks for the promptness and neatness of execution and the elegance of the get-up. It is due to them to say that they undertook and completed the work in the true spirit of

devotion and service. In spite of careful scrutiny of the proofs, some errors have crept in, for which I crave the indulgence of the reader.

My approach to this work was in the spirit of a *Yajña* (यज्ञायाचरतः कर्म), and for all the omissions and errors inevitable in a work by a humble person like myself, my consolation is the divine assurance of the Lord :

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

॥ ओं तत् सत् ॥

3, Varadaraja Perumal Koil St.,
Kottawal Chavadi,
Tiruchirapalli-8
March 1959.

K. R. VENKATARAMAN.



Photo : Mr. T. S. Sitapati

Śri Candrasekhara Bharati III

ABBREVIATIONS

Annals BORI.	=	<i>Annals of the Bhandarkar Oriental Research Institute.</i>
A. R. S. I. E.	=	<i>Annual Reports on South Indian Epigraphy.</i>
(or A. R. E.)		
E. C.	=	<i>Epigraphia Carnatica.</i>
E. I.	=	<i>Epigraphia Indica.</i>
G. V. K.	=	<i>Guruvamśakāvya.</i>
I. A.	=	<i>Indian Antiquary.</i>
I. H. Q.	=	<i>Indian Historical Quarterly.</i>
JBBRAS	=	<i>Journal of the Bombay Branch of the Royal Asiatic Society.</i>
J. I. H.	=	<i>Journal of Indian History.</i>
J. O. R.	=	<i>Journal of Oriental Research.</i>
JRAS	=	<i>Journal of the Royal Asiatic Society (Great Britain).</i>
Mac. Mss.	=	<i>Mackenzie Manuscripts.</i>
MAR	=	<i>Mysore Archaeological Reports.</i>
QJMS	=	<i>Quarterly Journal of the Mythic Society.</i>
Sg. C. P.	=	<i>Sringeri Copper Plates.</i>
Sg. R.	=	<i>Selections from the Records of Sringeri Mutt.</i>
S. I. T. Ins.	=	<i>South Indian Temple Inscriptions.</i>
STR :	=	<i>Śivatattvaratnākara.</i>
VKJ :	=	<i>Vidyāraṇyakālañāna.</i>

TRANSLITERATION AND PRONUNCIATION

\bar{a} , \bar{i} and \bar{u} are the long forms of a , i and u .

c stands for च् (Ch in Church); t and d stand for त् and द् ; l for ल् and \dot{u} ; n for न् ; \tilde{n} for ण् ; \dot{n} for ण् ; \acute{s} for श् and \acute{s} for ष् . In kh , gh , ch , th , dh , $\dot{t}h$, $\dot{d}h$, ph and bh the aspirate should be stressed. No transliteration marks are given to words much too current in modern use, with settled spelling, such as names of places and of several persons of modern times.

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ILLUSTRATIONS

Śāradā

Śamkara

Vidyāraṇya taken in procession

Vidyāśamkara temple

Jagadguru Nṛsimha Bhāratī VIII

„ Saccidānanda Śiva Abhinava Nṛsimha Bhāratī

„ Chandraśekhara Bhāratī III

„ Abhinava Vidyātīrtha

Belavadi—Vīranārāyaṇa temple

Kalady—Śāradā and Śamkara temples

Śamkara and his four disciples — *front cover*.

Crest with *hamsa*—reproduced by kind permission of the
authorities of the maṭha.



Photo : Dr. M. C. Shastri

Śrī Abhinava Vidyātīrtha (in Pūja)



ॐ

॥ ब्रह्मैव सत्यम् ॥

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो
वंश ऋषिभ्यो नमो गुरुभ्यः ॥

श्रीशंकरभगवत्पादानारभ्य अद्यवर्तमान श्रीशृंगाद्रिपीठेश जगद्गुरु
श्रीश्रीश्री अभिनवविद्यातीर्थ शंकराचार्यपर्यन्तानां भुवनगुरूणां
सर्वमङ्गलचरणानुस्मृतिपूर्वकमयं ग्रन्थो विरचितः ॥

*

श्रीशंकरभगवत्पादानां तदधिष्ठितपीठाधिपतीनां सर्वेषां जगद्गुरूणां
च चरणाब्जेषु भृङ्गायमाणं मदीयं चेतः तच्चरणासवपानेन सततं
प्रमोदतामित्यभ्यर्थये ॥

*

अनेन ग्रन्थेन श्रीशारदाचन्द्रमौळीश्वरजगद्गुरवः प्रीयन्ताम् ॥



Salutations

*To Brahma and all other Seers
and Promulgators of
Brahma-Vidya*



Dedicated

*To Sri Samkarabhagavatpada and
to all His Successors
on the Spiritual Throne of Sringeri*



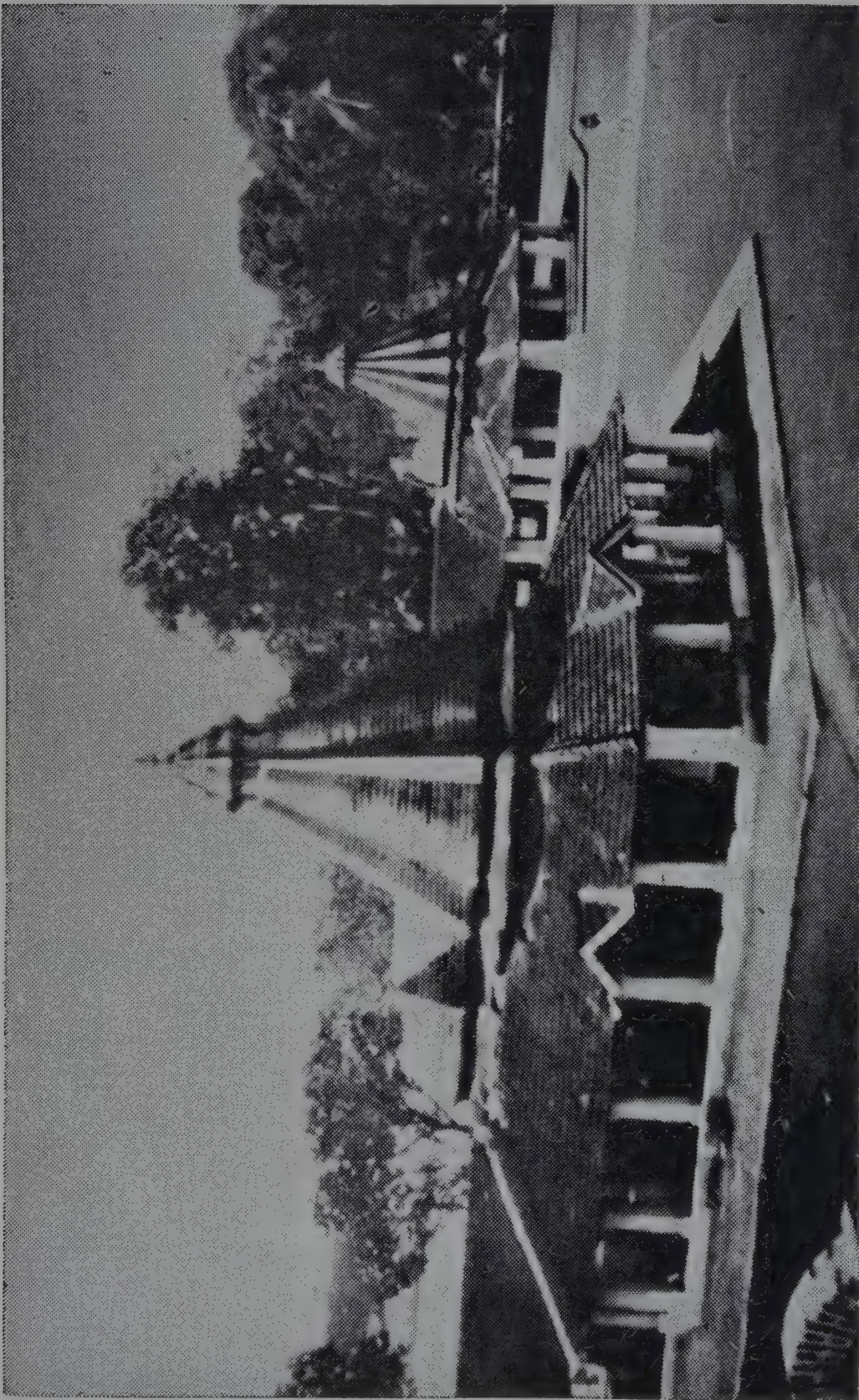


Photo by Sri T. S. Sitapati

KALADI: ŚĀRADĀ AND ŚAMKARA SHRINES



Courtesy: Dept. of Archaeology

BELAVADI; VIRANĀRĀYAṆA TEMPLE

CHAPTER ONE

PEEP INTO THE DISTANT PAST

The forest hermitage is the cradle of spiritual thought and perfection in India. It was the home of sages, who with sense faculties introverted, realised the great truths of the Upaniṣadic teachings, which they passed on to their disciples. In the dim past of history one such hermitage was on the banks of the Tūṅgā in the midst of the plateau of the Western Ghats, now known as the Mysore Malnad, where lived the sage Vibhāṇḍaka, whose resting place a holy *liṅga* now marks. His son was Ṛṣyaśṛṅga, whose innocence of character is charmingly portrayed by Vālmīki. Brought up in utter seclusion, young Ṛṣyaśṛṅga had not set eyes on women. King Rōmapāda, whose country suffered from a severe drought, was advised that rains would come if Ṛṣyaśṛṅga set foot on his territory. The king sent a bevy of the fairest damsels to entice the sage to his kingdom. The sage regarded his visitors as sages from a different clime, and charmed by their allurements, accompanied them to Rōmapāda's kingdom. No sooner had the sage entered the kingdom, than the life giving rains came down in torrents and fertilised the land. The grateful king gave his daughter Śāntā in marriage to the young sage and sent them to Ayodhya, where Ṛṣyaśṛṅga officiated in the *putrkāmeṣṭi* which king Daśaratha performed. Returning to his hermitage with his wife, Ṛṣyaśṛṅga spent his life in contemplation until his death. A curiously shaped *liṅga*,

enshrined in the village of Kigga,¹ a few miles from Sringeri, is now worshipped as the symbol of the perfection which R̥ṣyaśṛṅga attained after years of deep meditation.

Sringeri or R̥ṣyaśṛṅgagiri, to give its full name, nestless amidst the enclosing hills on the banks of the meandering Tuṅgā which, rising from the Varāha hill, flows in a north-easterly direction near this town, then suddenly turns west and finally flows towards the east to meet her sister stream Bhadrā. Its situation in the doab of the Tuṅgā and Bhadrā justifies the title *Tuṅgabhadrā-tīra-vāsi* which the Ācāryas of the Śāradāpīṭha have adopted.

When Śrī Śaṁkara Bhagavatpāda reached this place in the course of his tours, a strange phenomenon met his eyes. A serpent with its outspread hood was protecting a frog from the scorching rays of the sun. This place, Śrī Śaṁkara thought, was really a haven of peace dowered with a rare charm and beauty of nature. And he chose it to establish the first and perhaps the most renowned of his *pīṭhas*, which has been and continues to be the seat of an unbroken line of apostolic succession.

1 Kilga corrupted into Kigga had a temple and an agrahāra of bhaṭṭars in the seventh century (*E. C.* VI, Kp., 37-41.)

CHAPTER TWO

THE EARLY BRAHMAVIDYĀ SEERS

- * शुद्धस्फटिकसंकाशं शुद्धविद्याप्रदायकम् ।
शुद्धं पूर्णचिदानन्दं सदाशिवमहं श्रये ॥ (1)
- सीमातीतमनाद्यन्तं नामोच्चारणभेषजम् ।
कामिताशेषफलदं श्रीमद्विष्णुमहं श्रये ॥ (2)
- योगिहृत्पद्मनिलयं नतजीवहिते रतम् ।
श्रुतीनां जन्मभूमिं त्वां चतुर्मुखमहं श्रये ॥ (3)
- प्रसमाहितमत्यन्तं प्रथिमामिततेजसम् ।
वशीकृतपरानन्दं वसिष्ठं गुरुमाश्रये ॥ (4)
- शुक्तौ रूप्यमिवाभाति यद्रूपं मयि कल्पितम् ।
शक्त्या परिहृतं येन शक्तिं तं गुरुमाश्रये ॥ (5)
- करणातीतचिद्रूपं परिपूर्णं परायणम् ।
परमानन्दसन्तुष्टं पराशरमहं श्रये ॥ (6)
- वेदव्यासं स्वात्मरूपं सत्यसन्धं परायणम् ।
शान्तं जितेन्द्रियक्रोधं सशिष्यं प्रणमाम्यहम् ॥ (7)
- त्रिकालातीतचिन्मात्रप्रशान्तस्वान्तसंयुतम् ।
विकाराद्यैरसंपृष्टं शुक्रं गुरुमहं श्रये ॥ (8)
- गूढा माया यस्य वाक्यैर्व्रीडिता विलयं गता ।
क्रीडन्तं विद्यया सार्धं गौडपादं तमाश्रये ॥ (9)
- जीवेशभेदरहितं नाविकं भववारिधेः ।
भावाभावविदूरस्थं गोविन्दं गुरुमाश्रये ॥ (10)

* Verses of the *Guruparamparā stotra*.

Knowledge emanates from Lord Īśvara—particularly, the supreme knowledge of the Ātman. In His aspect as Nārāyaṇa, he promulgated Brahma Vidyā or the knowledge of the Ātman to Brahmā, the Cosmic Creator. From Brahmā, it passed on to a line of ṛṣis, Vasiṣṭha, Śakti, Parāśara, Vyāsa and Śuka. Next follows the line of ācāryas; the first of the line was Śrī Gauḍapāda who was born near Kurukṣetra¹ and lived for more than hundred years in contemplation in Badari. His earliest work is a bhāṣya² on Īśvarakṛṣṇa's *Sāmkhya Kārika*. He revitalised Vedāntic thought by his assertion of *vivartavāda*, though he did not completely discard the *pariṇāmaravāda*.³ His great work is *Māṇḍūkhyakārika*. Bhāṣyas on *Uttaragītā*, *Nṛsinhatāpinī* and *Durgā Saptaśatī* and two works on *Śrī Vidyā*—*Śrī Vidyā Ratna Sūtra* and *Subhagodaya* are his other works. His disciple was Śrī Govinda Bhagavatpāda at whose feet Śrī Śamkara sat. *Advaitānubhūti* also called *Avadūtagītā* is generally attributed to him.

1 गौडचरणाः कुरुक्षेत्रगतहीरावती नदीतीरभवगौडजातिश्रेष्ठाः देशविशेषभवजातिनामैव प्रसिद्धाः । (Balakrishnananda Sarasvati)

2 This *bhāṣya* was translated into Chinese during the T'ang dynasty. This may help to investigate the date of Śrī Gauḍapāda.

3 *Vivartavāda* is the Advaitic theory that the universe of mind and matter is illusory and is superimposed by *Māyā* on the one reality Brahman. According to *pariṇāmaravāda* the world is a transformation of Brahman (Brahman as *becoming*). *Māyā* is the indeterminate principle that brings about the illusory manifestation of the universe.

CHAPTER THREE

ŚRĪ ŚAMKARA : THE VYAKHYĀNA PĪṬHA

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।

किंकरी यस्य सा माया शंकराचार्यमाश्रये ॥ (11)

The age which witnessed the advent of Śrī Śamkara Bhagavatpāda was one of spiritual and moral chaos. The cult of the Buddha had changed considerably from the pure and simple ethical teachings of the Master. Four distinctly marked schools, two of the Hīnayāna and two of the Mahāyāna sects had developed, and though they could, in some form or other, be traced to the teachings of the *Upaniṣads*, they denied the authority of the Vedas. Jainism also denied the authority of the Vedas and said nothing about the First Cause. Not all the prevalent *darśanas* admitted the infallibility of the Vedas, and some found no need for an Īśvara. Many unwholesome excrescences, such as the vows (*mahāvratas*) of the Śaivas and the *vāmācāra* of the Sāktas, Gāṇāpatyas, Sauras and Bhāgavatas, called for reform. What the times needed was an integration of all thought so as to arrest the waning of the eternal principles of *dharma*, a message that would elevate life from its degrading dependence on sensory perceptions and the enjoyments they might bring. For this task the Essence (*Aiśvarya*) of the *Jñāna* aspect (the aspect of Śrī Dakṣiṇāmūrti) of the Lord manifested on earth in the person of Śrī Śamkara.

Date of Śrī Śamkara

Śrī Śamkara's date has baffled scholars. Different dates ranging from 509 B. C. to the close of the

eighth or the beginning of the ninth century A. D. have been suggested. Padmapāda says that Śrī Śamkara assailed the tenets of the Mahāyāna schools.¹ Śrī Śamkara refuted the tenets of the Pāśupata schools, and his writings contain quotations from the *Purāṇas* that are known to be later than the fourth century. He is said to have read the *Sūtasamhita*, one of the latest additions to Puranic literature. These considerations rule out the fourth century A. D. suggested by R. G. Bhandarkar. Nor is Telang's² suggestion of the latter half of the sixth century acceptable. Śrī Sureśvara refers to a verse of Dharmakīrti (कौर्तेरिदं) quoted by the Ācārya; and this Buddhist writer belongs to the seventh century. In the *Brahmasūtrabhāṣya*, Śrī Śamkara quotes a line³ from Kamalaśīla's commentary on the *Tattvasamgraha* of Śāntarakṣita, which he refutes, even as he does the teachings of Diñnāga and other Vijñānavādins, of the Sautrāntika school and all other Śūnyavādins. It is accepted that Śamkara was much later than Bhartṛhari (seventh century) who is referred to by I-T'sing. It is believed that the *Saundaryalaharī* contains a reference to Saint Sambandar, described as *Drāvida śiśu*.⁴

1 अतः स एव महायानिकः पक्षः समधितः । (*Pañcapādikā*)

2 I. A. XIII, pp. 95 ff.

3 यदन्तर्ज्ञेयरूपं तद्वहिर्वदवभासते । (II. 2. 28.)

See I. H. Q., p. 169 (Note by Vidhusekhara Bhattacharya). Śāntarakṣita is said to have lived in the 8th century.

4 Lakṣmīdhara (13th century) was perhaps the first to point this out. He has absolutely no doubt that *Saundaryalaharī* was composed by Śamkara. Some believe that the Pallava general Parañjoti (7th century) canonized as Śruttonḍar is referred to in the expression सुतद्रोहिणः in Śamkara's *Śivabhujaṅga stotra*.

See J. R. A. S. 1916, pp. 152 ff. for this and some other points made above.

If Pūrṇavarman, Rājavarman and Balavarman mentioned in the *bhāṣya* are historical persons, it is difficult to assign to this work any date earlier than the eighth century. T. R. Chintamani's⁵ date A. D. 655-689 does not satisfy these considerations. *Guruvamśakāvya*⁶ speaks of a Kerala chief Rājaśekhara, who wrote three dramas which he read out to Śrī Śamkara. Rājaśekhara is a surname, probably of a Kulaśekhara of the eighth-ninth century (Bhāskara Ravi Varman?—A. D. 798-834) who is reputed to have composed three dramas. A Kerala tradition of doubtful authenticity connects the year of the commencement of the Kollam Era (A.D. 825) with a prominent incident in Śrī Śamkara's life; some assert that it was the year when Śrī Śamkara left this world. Rice⁷ suggests A. D. 745-769, while J.F. Fleet, W. Logan, D.R. Bhandarkar, Maxmuller, A.A. Macdonald, Buhler and M. Barth assign A. D. 788-820-1.⁸ In two chronograms⁹ that occur in a string of verses,¹⁰ Pathak finds support for fixing A.D. 788-820 as the period of Śrī Śamkara's life which is now commonly

5 J. O. R. III.

6 Canto II v. 9 and vv. 67, 68.

7 *Mysore Gazetteer*, Vol. I, p. 300.

8 I. A. IX, pp. 174-5 ; XLI, p. 200.

9 I. A. XI, p. 175 ; V. Nagamaiya : *Travancore State Manual* Vol. II, ch. VIII, p. 99; P. P. Menon : *History of Kerala*, Vol. III, p. 620 ; Logan : *Malabar Manual*, Vol. I, pp. 155 *et seq* and 187 *et seq*. विधिनागेभवहयब्दे which gives *Kali* 3889 or A. D. 788 and चन्द्र नेत्राङ्क वहयब्दे which gives *Kali* 3921 or A.D. 820-1.

10 The verses will bear reproduction—

दुष्टाचारविनाशाय प्रादुर्भूतो महीतले ।

स एव शंकराचार्यः साक्षात्कैवल्यनायकः ॥

निधिनागेभवहयब्दे विभवे शंकरोदयः ।

अष्टवर्षे चतुर्वेदान् द्वादशे सर्वशास्त्रकृत् ॥

accepted. The astronomical details¹¹ given in Śrī Śamkara's horoscope would suggest A.D. 805, in which year alone in the eighth-ninth century, the given combination of planets is possible. Śrī Śamkara's date should be either A. D. 788-820 or A. D. 805-837-8; the latter¹² would appear more probable in the light of an inscription from Cambodge¹³ belonging to the reign of Jayavarman II (A. D. 878-887) which mentions the royal guru Śivasoma 'who had learned all the *śāstras* from Bhagavat Śamkara.'

His Life and Work

There are several *Śamkara vijayas*, and some of them are unreliable, having been composed to support partisan interests. *Mādhaviya Śamkara vijaya* is perhaps the most widely read. It is not possible to collect together in a few lines all the traditional accounts relating to Śrī Śamkara's life and appraise them critically. The chief incidents of his life may be outlined here.

षोडशे कृतवान्भाष्यं द्वात्रिंशे मुनिरभ्यगात् ।

कल्यब्दे चन्द्रनेत्राङ्कबह्वब्दे गुहाप्रवेशः ॥

वैशाखे पूर्णिमायां तु शंकरः शिवतामगात् ॥

See also *J. B. B. R. A. S.* XVIII p. 88.

11 *Guruvamśakāvya*, canto II, v. 59; Also *Mādhaviya Śamkaradigvijaya*: canto II, v. 71. [Sun in Aries; Moon and Jupiter in Cancer, Saturn in Libra; and Mars in Capricorn. Cancer is the lagna (or ascendent). Star-Ārudrā. *Sukla* 5].

12 It may be recalled that there is no reference to Śrī Śamkara or Advaita in the *Devāram* and *Nālāyiraprabandam*. The last of the great Ālvārs, Tirumaṅgai lived in the eighth century. Only the Vaiṣṇava Ācāryas from Nādamuni refer to Advaita vāda which they try to refute.

13 येनाधीतानि शास्त्राणि भगवच्छंकराह्वयात् ।

निश्शेषसूरिमूर्द्धालिमालालीढांघ्रिपंकजात् ॥

(G. Coedes : *Inscriptions du Cambodge*, p. 40)

Śrī Śamkara was born of Śivaguru and Āryāmbā at Kalady in North Travancore. Śivaguru was a Nambūtiri Brahman of the Kaippillī illom, while Āryāmbā came from the Melapaḷūr or Paḷūrpaṇai illom. Śrī Śamkara lost his father in his third year. He had his *upanayanam* in his fifth year, and in a few years completed his Vedic studies and attained mastery of several śāstras. After a good deal of persuasion, he got his mother's permission to enter the *sanyāsa āśrama*. Leaving home he went to the banks of the Narmadā where Śrī Govinda Bhagavatpāda accepted him as his disciple and imparted to him the mystic significance of the *Vedānta Mahāvākyas*. He then went to Vārāṇasi and composed his bhāṣyas on Vyāsa's *Brahma Sūtra*, the principal *Upaniṣads* and the *Gītā*, the three collectively known as *prasthānatraya*. He had then a vision of Vyāsa who expressed his complete acceptance of Śrī Śamkara's arguments and conclusions. Here at Vārāṇasi, Sanandana, who is better known as Padmapāda, became Śrī Śamkara's disciple.

Śrī Śamkara then went to Kumārila Bhaṭṭa, but no discussion with him was possible as he was undergoing the penance of self-immolation. He blessed Kumārila and then met Maṇḍana Miśra Viśvarūpa whom he converted to his view. Viśvarūpa took up sanyāsa under the name of Śrī Sureśvarācārya, and became one of the chief disciples of the Master. This was Śrī Śamkara's great victory over the exponents of Karma Mīmāṃsa. Then came other disciples, prominent among whom were Śrī Hastāmalaka and Śrī Totaka.

Śrī Śamkara and his disciples travelled all over the land, refuting false doctrines and purifying objectionable practices in the name of religion. He established maṭhas in four places—in Sringeri in the south, in Badari in the north, in Dvaraka in the west and in Puri or Jagannatha in the east. These places he chose for the beauty of their natural environments amidst snow-clad mountains, forests and rivers, or on the shores of the ocean, places where heaven and earth meet and transport man's thoughts to sublime heights. He placed Śrī Sureśvarācārya at the head of the maṭha in Sringeri, Śrī Padmapāda in Dvāraka, Śrī Tōṭaka in Badari and Śrī Hastāmalaka in Puri. The establishment of these maṭhas indicates Śrī Śamkara's realisation of the physical and spiritual unity of India, and he wrote in Samskrit, the lingua franca of cultured India, which alone could appeal to all the intellectuals all over the land.

After a pretty long stay in Sringeri, he hastened to the side of his dying mother in his ancestral home Kalady, and sped her soul to the 'immortal realms of light' to the strains of mellifluous hymns in praise of Śiva and Viṣṇu. Undeterred by the opposition of his phariseal kinsmen, he cremated his mother's body on the river bank behind the house, and the spot has since become haloed as a place of pilgrimage.

He visited all the sacred shrines of the land round which have gathered all the cultural traditions of the people, purified the forms of worship, established the Śrī Cakra in many of them, and got them renovated. The installation of a Śrī Cakra in Kamākṣī's temple in

Kāñchi, of Nara Nārāyaṇa in Badari and Guhyeśvarī in Nepal are some of the outstanding instances.

This 'best of peripatetic teachers' (*Paramahansa-parivrājakācārya*) crowned his triumphal tours by vanquishing the great scholars of Kashmir, and ascended the *sarvajñapīṭha*, the symbol of recognition by the world of scholarship of his undisputed mastery over all the then known branches of learning.

During his last visit to Nepal, he had a vision of Śrī Dattāttareya, and from there he went to Kedarnath near which place at the age of thirty-two he is said to have disappeared from mortal ken.¹⁴ A spot not far from the shrine of Kedarnath is still pointed out as the place of the disappearance of the Master.

The message that is contained in the elaborate discussions in the bhāṣyas of Śrī Śamkara is often succinctly expressed in a century of verses, in ten verses, in one verse or even half a verse. Śrī Śamkara has reconciled (*samanvaya*) the seemingly contradictory conclusions of the *Upaniṣads*, and in the integrated view that he has presented, the eternal, impersonal, Consciousness-Absolute is the Brahman, the One without a second, without any of the three kinds of differences. By His power which is inscrutable (*anirvacanīya*) and called Māyā or Avidyā, He appears as the universe conditioned by time and space, ever changing and subject to causality. The Jīva is not different from the Absolute Brahman, but due to *upādhis*, appears to be different and subject to limitations. The *upādhis* limit comprehension, and are unreal, Once nescience goes, the conditioning factors—the

14 Several other places also claim this honour.

upādhis—vanish, and the Jīva is seen as one with the Brahman as taught in the *Mahāvākyas* of the *Upaniṣads*. The knowledge of this oneness is *mokṣa* or liberation; it is the supreme *jñāna*. *Karma* and *bhakti* help in the attainment of *jñāna*, and, by themselves, cannot lead to final illumination; they must not, however, be neglected. Brahman alone is Absolute Truth (*pāramārthika*); the knowledge of the objective universe—erroneous from the highest stand-point—is a relative kind of truth (*vyāvahārika*).

It is not all that can realise the Formless Absolute. To them Śrī Śamkara says that the Supreme is both formless and with form; formless when viewed in itself and not in relation to the universe, hence beyond the senses, beyond speech and mind; and with form when thought of in relation to the world as its creator, sustainer and indweller. Out of His own volition, and projecting His power of *Māyā*, Brahman becomes *Īśvara*, and, to bless the devotees, manifests Himself in several divine forms in which the *upāsaka* contemplates Him. Śrī Śamkara purified the rituals of worship of Śiva, Devī, Viṣṇu, Sūrya, Gaṇapati and Kumāra, and composed devotional hymns on each of these divine forms to help the devotees. These divine forms are not different; they are the manifestations of the Supreme, and devotion to any of them accompanied with complete self-surrender will bring divine grace, which will lead the *sādhaka* to *jñāna* and liberation. He is not totally opposed to the *Āgamas* or *Tantras*, and accepts those that do not contradict the *Vedas* and do not prescribe impure forms of worship. Because of his acceptance of the worship of the six divine forms, then in vogue, he is known as the *Ṣaṇmatasthāpaka*.

In Śrī Vidyā are integrated *jñāna*, *bhakti*, *yoga* and *karma*, and this mode of worshipping the Dēvī constitutes the practical *sādhana* of Advaita. It is but another form of Brahma Vidyā, and because of its excellence, Śrī Śamkara introduced in the maṭhas the external worship of Śrī Cakra together with the meditation on the mystic truth that it symbolises.

Karma is not an end in itself and should be done in a spirit of dedication to Īśvara and detachment without expectation of reward.

Every one of the several theistic schools which developed in the Post-Śamkara age, bears the influence of Śrī Śamkara's teachings in one form or other. In Him, we have the unique synthesis of the man of action and the man of devotion, of the mystic and the poet, of the saint and the organiser. His doctrine alone 'can accommodate all, placing each in its proper place in the panorama of world thought, leading all to the ultimate reality of oneness. It is this spirit of accommodation and synthesis which places the Vedānta on a glorious pedestal and claims for it the status of the world philosophy of the future.'¹⁵

Śrī Śamkara's works comprise the *bhāṣyas* on the ten principal *Upaniṣads* and the *Śvetaśvatara* and *Nṛsimha-tāpinī Upaniṣads*, the *Bhagavad Gītā* and the *Brahma Sūtras*; the commentaries on *Hastā-malakīyam*, *Sanatsujātīyam*, *Viṣṇusahasranāma* and *Lalitā Triśati*, *prakaraṇas* or minor philosophical works and stotras. *Prapañcasāra*, a work on Mantra-śāstra, is also attributed to him. All the works

15. D. C. Bhattacharya : *Post Śamkara Advaita in Cultural Heritage of India* (Revised edition), Vol. III, p. 280.

included in the Memorial Edition published by the Sri Vani Vilas Press, Srirangam, may be taken as Śrī Śamkara's.¹⁶ For sweetness and elegance of diction, clarity and invincibility of reasoning and sublimity of thought, Śrī Śamkara's writings can hardly be rivalled, much less surpassed.

In the *pīṭha* in Sringeri, Śrī Śamkara installed Śāradā, who is of the form of Brahma Vidyā, over a Śrī Cakra engraved on a rock on the left bank of the Tuṅgā. He also gave to Śrī Sureśvarācārya, who was placed in charge of the *pīṭha*, a sphaṭika or crystal *liṅga* of Candramaulīśvara, and *mūrti* (idol) of Gaṇapati carved out of a small block of crystal with a patch of ruby in the middle (*Ratnagarbha*). The table in the appendix gives particulars of the four maṭhas that Śrī Śamkara established in the cardinal points of the country.

16 . The selection of the works included in these volumes was approved by Jagadguru Śrī Saccidānanda Nṛsimha Bhārati Svāmī. He supplied the correct readings wherever there were doubts. This collection, which represents one of the oldest traditional recensions, that of the Sringeri Śāradā *pīṭha*, can safely be considered as authoritative.

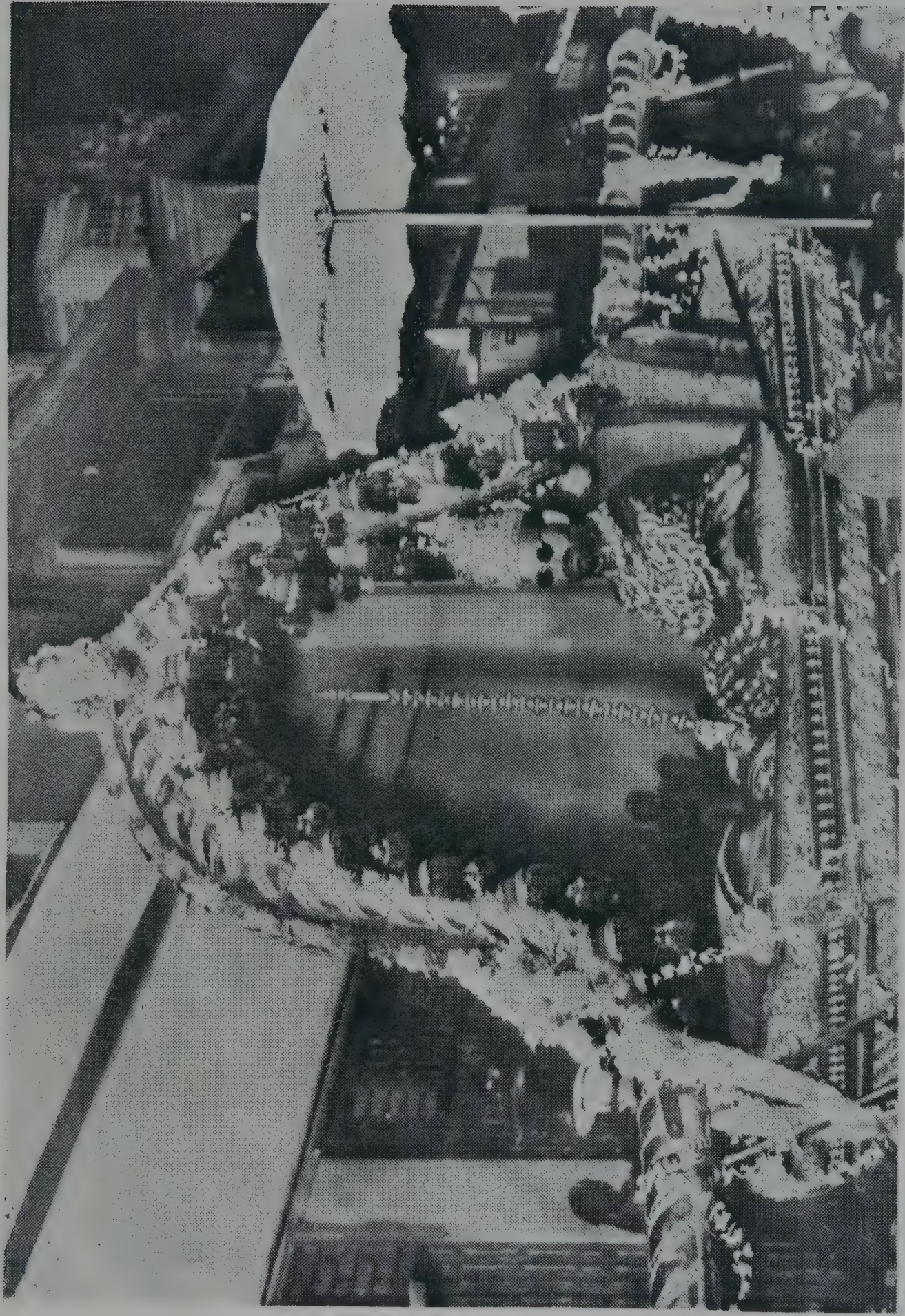


Photo : Presented by Mr. Sa. Ganesan

Śri Abhinava Vidyātirtha
(Taken in procession on a gold palanquin)

THE FOUR ĀMNĀYA MATHAS

	West : Dvaraka Kālikā maṭha ¹	North : Badari- kāśrama Jyotir maṭha	East : Jagan- nātha Govardhana maṭha	South : Sringeri (Āśrama of R̥ṣyaśṛṅga, Rāmakṣetra or Rāmes- varam) Śāradā maṭha
DIVINITIES :	Siddheśvara Śakti-Bhadra Kālī	Nārāyaṇa Śakti-Pūrṇagiri	Jagannātha (Puruṣottama, Śakti - Vṛṣaḷā	Malahānikara liṅga ; Varāha Śakti - Śāradā ²
TIRTHA :	River Gomatī	River Alakanandā	Mahodadhi (Bay of Bengal)	The Tuṅgabadrā
ACARYA :	Śrī Padmapāda	Śrī Totaka	Śrī Hastāmalaka	Śrī Sureśvara
VEDA :	Sāma	Atharvaṇa	R̥g	Yajur
SAMPRADAYA :	Kīṭavāla	Nandavāla	Bhogavāla	Bhūrivāla
MAHAVAKYA :	Tattvamasi	Ayamātmā Brahma	Prajñānam Brahma	Aham Brahmāsmi
TITLES :	Tirtha, Āśrama	Giri, Parvata, Sāgara	Āraṇya, Vana	All the titles, parti- cularly, Sarasvatī, Puri, Bhārati, Āraṇya Tirtha, Giri, Āśrama

1. Also called Śāradāmaṭha in some Amnāya recensions.

2. According to the *Āmnaya Upaniṣad*, p. 49 (*Unpublished Upaniṣads*, Adyar Library Publication), the Śakti of the Sringeri pīṭha is Kāmāksī.

CHAPTER FOUR

THE EARLY CENTURIES OF THE VYĀKHYĀNA PĪṬHA

- विश्वं मायामयत्वेन रूपितं यत्प्रबोधतः ।
विश्वं च यत्स्वरूपं तं वार्तिकाचार्यमाश्रये ॥ (12)
- अनाद्यविद्यामुत्सार्य प्रज्ञानघनरूपाताम् ।
यो बोधयति सच्छिष्यान् तं बोधघनमाश्रये ॥ (13)
- सिताघनादिदृष्टान्तैर्यत्स्वरूपं श्रुतिर्जगौ ।
प्रज्ञानघन एवेति तं ज्ञानघनमाश्रये ॥ (14)
- ज्ञानानामुत्तमं ज्ञानं ज्ञानिनामुत्तमो यतः ।
ज्ञानोत्तम इति ख्यातं गुरुं तमहमाश्रये ॥ (15)
- ज्ञाननिश्रेणिमालम्ब्य ब्रह्माख्यं गिरिमुन्नतम् ।
आरुह्य कृतकृत्यो यस्तं ज्ञानगिरिमाश्रये ॥ (16)
- दुर्वादिदुष्टमातङ्गविदारणपटीयसे ।
नमः श्रीसिंहगिरये गुरवे दिव्यचक्षुषे ॥ (17)
- ईप्सितार्थप्रदो नित्यं प्रणतानां च देहिनाम् ।
यतिरीश्वरतीर्थाख्यः तं नमामि गुरुं शिवम् ॥ (18)
- श्रुतिमस्तककूटस्थमज्ञानद्विपभेदिनम् ।
श्रीमन्त्रराजमूर्तिं तं नृसिंहं गुरुमाश्रये ॥ (19)

The period under investigation in this chapter covers about five centuries—ninth to thirteenth. During this period, except in a few centres mostly in the coastal areas, Buddhism was on the wane. Jainism launched its attacks from its numerous monastic centres, and was often supported by royal patronage. In the eleventh century, Śrī Rāmānuja

established centres in Melkote, Kanchi and Srirangam. In the thirteenth century Śrī Ānandatīrtha or Madhvācārya, the great exponent of Pluralism in opposition to Śrī Śamkara's teaching, started another development in Vaiṣṇavism and opened monastic centres in the Kannada country. In the Tamil country, Meykaṇḍār of the early thirteenth century formulated the Āgamic philosophy of Śaivasiddhānta which later developed several schools, some built up against the background of Advaitic thought. In the same century Vīraśaivism or the Liṅgāyat cult developed under the leadership of Śrī Ekāntada Rāmayya and Śrī Bāsava, who to their doctrine of Pluralism, added a violent denial of Vedic authority. This school propagated its tenets from a network of monasteries in the Kannada country. The Ārādhyā Śaivas of the Andhra desa, followers of Sri Mallikārjuna Paṇḍitārādhyā, accepted the Vedas and the Smārta social usages, but made common cause with Liṅgāyats. In extolling bhakti the followers of Śrī Śamkara were not opposed to these schools, but the clash came when the monism of Śrī Śamkara was sought to be assailed as *māyāvāda*,—an expression often used in derision,—either out of ignorance or wilful perversion of Śrī Śamkara's teaching. The age, therefore, saw on the Śāradā pīṭhā, Ācāryas, who to their great *tapasya*, added deep erudition and a thorough knowledge of all contemporary systems of religion, an extraordinary dialectic skill and deep devotion to all forms of God so as to instil in devotees an abiding faith in the oneness of Godhead and non-differentiation between Viṣṇu and Śiva.

Paripassu from the sixth century onward, there had been a movement to spread Samskrit learning with emphasis on the study of the Vedas and their aṅgas. In course of time the centres of Vedic learning added to the curriculum Dharma Śāstras and Purāṇas, and paid particular attention to Tarka, Nyāya, Vyākaraṇa and Mīmāṃsa of both the Prabhākara and Bhāṭṭa schools, with perhaps greater emphasis on the former. Inscriptions of this period refer to several of these centres of learning, prominent among which were the Brahmapuri at Belgamve, the Vidyārthisaṅgha at Salatgi, the Ghaṭikas of Kanchi, Bahur etc., and the Śālais in Keraladesa. In Sringeri and in the villages in close proximity to it flourished teachers who imparted instruction in the Vedas, and a record¹ dated in the second year of the reign of the Gaṅga king Konkaṇivarman or Avinīta registers the grant of two villages in the Marukari viṣaya to two Brāhmaṇa scholars of the Kāśyapa gotra, followers of the Yajur veda (*Taittirīya caraṇa*) and adepts in exposition (*pravacanakaḷpa*).

2* ŚRĪ SUREŚVARĀCĀRYA

Śrī Śamkara's choice of Śrī Sureśvarācārya for the Śāradā pīṭha at Sringeri has significance. A profound Vedic scholar and expert in Pūrva Mīmāṃsa in his *purvāśrama*, Śrī Sureśvarācārya, who, after becoming Śrī Śamkara's disciple, acquired wonderful mastery of the bhāṣyas of the Master, was the fittest person to take charge of the maṭha of the southern

* These numbers represent the order of apostolic succession.

1 *Sg. C. P.* of Konkaṇivarman. The old territorial division of Marukariviṣaya included Sringeri.

region, where he could effectively lay the crowning edifice of Brahma Mīmāṃsa over a strong foundation of Nyāya and Pūrva Mīmāṃsa. It has been aptly said that Śrī Śamkara gave Viśvarūpa, the name of Sureśvarācārya after Bṛhaspati, the ācārya of Indra (Sureśvara).²

Śrī Sureśvarācārya's independent work is the *Naiṣkarmyasiddhi*, a succinct presentation of the fundamental teachings of Śrī Śamkara. He wrote the vārtikas (elucidation) of the Master's bhāṣyas on the *Bṛhadāraṇya* and *Taittirīya Upaniṣads*, and is hence known as the *Vārtikakāra*. His other works include a commentary on Śrī Śamkara's *Dakṣiṇāmūrti stotra*, called *Mānasollāsa* and another on *Pañcīkaraṇam*.

According to the *Guruvamśakāvya*,² Maṇḍana Miśra, author of *Brahmasiddhi*, and Viśvarūpa, who became Śrī Sureśvarācārya, were two different persons. Directed by Śrī Kumārila Bhaṭṭa, Śrī Śamkara was going to Magadha to meet Viśvarūpa, and on the way Maṇḍana Miśra, who had studied Jaiminiya bhāṣya, approached him and, after some discussion, begged to be blessed with the knowledge that would confer liberation. Śrī Śamkara blessed him and then went to Viśvarūpa, vanquished him and his wife Ubhaya Bhāratī in a polemical discussion, and made him his disciple. This account of *Guruvamśakāvya* is supported by modern scholars of the eminence of

2 G. V. K. II v. 59 com.

ibid vv. 47–50 refer to Maṇḍana Miśra, and vv. 50–59 to Viśvarūpa.

Hiriyanna,³ Kuppuswamy Sastri,⁴ and Dinesh Chandra Bhattacharya.⁵

P. P. S. Sastri, in his *Preface* to Kuppuswami Sastri's critical edition of the *Brahmasiddhi*, defends the common view identifying Maṇḍana with Śrī Sureśvarācārya. He suggests that Maṇḍana's *Brahmasiddhi* represents the view of the pre-Śamkara school, largely of an Advaita-cum-Mīmāṃsa type, but later becoming a sanyāsin undergoing a conversion, he must have changed some of his views. Kuppuswami Sastri's position is clear and conclusive. He pertinently points out that neither in the colophon of the *Brahmasiddhi*, nor in the works of other writers is Maṇḍana mentioned as a disciple of Śrī Śamkara or again as identical with Śrī Sureśvarācārya (Viśvarūpa), the renowned Vārtikakāra, and that from Vidyāranya to Madhusūdana Sarasvatī and later scholars, writers have always made a distinction between Maṇḍana and Śrī Sureśvara. Even the scurrilous Madhva work, *Maṇimañjarī*, makes this distinction. Maṇḍana must have written his *Brahmasiddhi* after seeing Śrī Śamkara's *Brahmasūtra bhāṣya*, and Śrī Sureśvarācārya must have written the *Naiṣkarmya Siddhi* mainly as an effective rejoinder to the numerous points on which Maṇḍana differs from Śrī Śamkara.⁶

3 *Sureśvara and Maṇḍana* Miśra, *J.R.A.S.* 1923 (April) and 1924 (January).

4 *Introduction* (Section II) to *Brahmasiddhi* (Madras 1937).

5 *Post-Śamkara Advaita : Cultural Heritage of India* (Revised) III, pp. 255–7. Also K. A. Nilakanta Sastri : *History of South India*, (second edition) pp. 343–4.

6 Both Kuppuswami Sastri and Bhattacharya have listed the differences in the views of Maṇḍana expressed in the *Brahmasiddhi* and those of Śrī Śamkara and Śrī Sureśvarācārya.

P. P. S. Sastri adds the following note in his *Preface*. When Śrī Narasimha Bhāratī (Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī Svāmi of Sringeri—1867–1912) was asked regarding the apparent challenge to ‘existing tradition’ which identifies Maṇḍana Miśra with Śrī Sureśvara, ‘he explained graciously that in ancient days *Maṇḍana* was merely an honorific title and that there was no contradiction as the references under question were to two independent personalities who were both known by the name of Maṇḍana, one who was ‘a *gr̥hastha*, and had the benefit of Samkara’s advice and lived and died as a *gr̥hastha*, and the other, the famous *gr̥hastha* Viśvarūpa, who later on became a sanyāsin and died as Sureśvara.’ This is the last word on the controversy. We shall remember the Vārtikakāra not as Maṇḍana Miśra but as Maṇḍana (exalted) Viśvarūpa Sureśvar-ācārya.

3. ŚRĪ NITYABODHAGHANA ĀCĀRYA

Śrī Sureśvara’s successor was Śrī Nityabodhaghana.

He is sometimes⁷ identified with Sarvajñātman, the author of the *Samṣepa Śārīrakam*; this is based on the mistaken identification of Sarvajñātman’s guru Deveśvara with Śrī Sureśvara and Manukula Āditya, in whose reign he completed his work, with Āditya Chola I (870–901). T. R. Chintamani and others⁸ have since pointed out that Manukula Āditya was a ruler

7 B. Suryanarayana Row : *A Short History of Sivaganga Mutt*, App. I, p. vii.

8 K. A. N. Sastri : *A History of India*, p. 340. He says : ‘He flourished in Travancore at the end of the tenth century.’

of South Travancore, and Deveśvara was a disciple of Devānanda, who was a disciple of Sreśthānanda.

The invocatory verse addressed to this Ācārya by his disciple and successor Sri Jñānaghana sums up his work and that of his successors : ‘ Resting like a cloud on the lofty summit of self-realisation, his dialectics dispel all opposition even as a lion’s roar drives away elephants. His teachings, like the life-giving showers, fertilise the minds of his worthy disciples.’⁹

Śrī Bodaghana and his successors shed ‘the lustre of their exalted mood,’¹⁰ instilling in their disciples true bhakti by conducting the daily worship of Śrī Śāradā and Śrī Candramaulīśvara and by their precepts leading them to the path of righteousness.’¹¹

4. ŚRĪ JÑĀNAGHANA ĀCĀRYA

Śrī Jñānaghana was the author of *Tattvaśuddhi*. Scholars¹² generally place him in the tenth century. *Two Schools of Śamkara Vedānta*

- 9 व्याख्या गर्जितनिर्जिता जडधियः कण्ठरिवाशङ्कया
तर्कारण्यनिषण्णवादिकरिणो निःश्रेयसाद्रौ स्थितिः ।
विद्यावृष्टिसुपक्वशिष्ययतिसस्यैः क्षमा क्षोभते
शश्वद्वोधघनस्य यस्य गुरवे तस्मै नमः श्रेयसे ॥

(*Tattvaśuddhi* : Introductory verse)

- 10 सनातनं खानुभवं प्रकाशयन्—*G. V. K.* IV v. 7.

- 11 निनाय सद्धर्मपथं—*ibid* v 8.

- 12 S. S. Suryanarayana Sastri : Introduction to *Tattvaśuddhi* ; *New Indian Antiquary* III, pp. 62-67.

Vācaspati Miśra,¹³ who wrote the *Bhāmatī*, a sub-commentary on Śrī Samkara's *Sūtrabhāṣya*, and Prakāśātman, the author of *Pañcapādikā vivaraṇa*, are associated with the two prasthānas or schools of interpretation. Several points that Śrī Jñānaghana makes in the *Tattvaśuddhi* lend support to Prakāśātman's *Vivaraṇa*. *Tattvasuddhi*, which Appayya Dīkṣita holds in high esteem, is probably a record of the Ācārya's exposition to his disciples.

The Janārdana temple in Sringeri must have been consecrated by Śrī Jñānaghana.¹⁴

5. ŚRĪ JÑĀNOTTAMA ŚIVA ĀCĀRYA

Śrī Jñānottama Śiva succeeded Śrī Jñānaghana.¹⁵ The colophon at the end of the third *paricceda* of *Citsukhi* refers to him as *Gauḍeśvarācārya Paramahamsaparivrājakācārya Jñānottama pūjyapāda*,¹⁶ and it is, therefore, obvious that he was a Gauḍa settled

13 Vācaspati Miśra flourished in the ninth century. He says definitely that he composed *Nyāyasūcinibandha* in V. S. 898 (A. D. 842). *Bhāmatī* is a later work. Prakāśātman is a later writer.

14 G.V.K., IV, v. 8 says that for a long time he worshipped Pinākin and Janārdana. This is the earliest reference to Janārdana in Sringeri.

15 ज्ञानघनाचार्यशिष्यज्ञानोत्तमभट्टारकेण विरचिता ।

(colophon to *Vidyā Śrī*).

16 Jñānottama Śiva Ācārya of Sringeri Śāradā pīṭha is different from Mahopādhyāya Jñānottama Miśra, the commentator of *Naiṣkarmyasiddhi* and *Iṣṭasiddhi*. The latter, a *grhastha*, calls himself a native of Maṅgalam, an agrahāra on the Coleroon in the Cola country. He was also a Gauḍa. V. Raghavan has conclusively shown that the *grhstha* Jñānottama has, in his commentary on *Iṣṭasiddhi*, drawn freely upon the commentaries

in the south.¹⁷ He is addressed as Jagadguru¹⁸ ('guru of the three worlds') in a famous work by one of his disciples. His work *Vidyā śrī* is a sub-commentary on the *Brahmasūtra bhāṣya*.

His Disciples

One of his disciples was Vijñānātman or Vijñānāśrama, the author of *Tātparyadyotinī*¹⁹ and a vṛtti on *Nārāyaṇopaniṣad*, which is a section of *Taittirīya Upaniṣad*.

Another was Citsukha, a prolific writer, hailing from Simhāchalam. *Tattvapradīpikā*, also called *Citsukhi*, is his independent work on Advaita. He follows the khaṇḍana form of writing, which consists in refuting the categories of the rival schools to establish the truth of his. The Nyāya and Vaiśeṣika categories come in largely for refutation. In his

written by Ānandānubhava and Anubhūtiṣvarūpa (*Annals B. O. R. I. XXIII Silver Jubilee No. p. 360*) and 'is also indebted to Citsukha.' He is, therefore, a much later writer who wrote probably towards the close of the 12th century. His name is a very uncommon one for a *gṛhastha*, and he says that he was so called after his father's guru (*piturguru*). It is quite probable that his 'father's guru' was Ācārya Jñānottama, Jagadguru of Sringeri.

17 From about the 10th century, if not earlier, Brāhmins from Gauḍa, Madhyadeśa, Kashmir and Western India settled in the south. Rāja Rāja I and Rājendra I Coḷa gave them lands. Some of them, who were Śaiva ācāryas and followers of the Upaniṣadic Vedānta, were *Svāmidevar* or royal priests in the courts of the Coḷas and Pāṇdyas.

18 ज्ञानोत्तम त्रिभुवन गुरवे नित्यमस्तुप्रणामः (*Tātparyadyotinī*)

19 See colophon of this work which says that Vijñānātman was a disciple of Śrī Jñānottama.

Bhāvadyotanikā or *Vivaraṇatātparyadīpikā*, he presents a lucid commentary on Prakāśātman's *vivaraṇa*. *Brahmasūtra bhāṣyaṭīkā* or *Bhāvaprakāśikā* is based on *Bhāmatī* and *Vivaraṇa*. *Adhikaraṇamañjari* gives a summary and index of the *adhikaraṇas* of the *Brahmasūtra* while *Adhikaraṇasaṅgati* explains the inter-relation between the *adhikaraṇas*. A commentary on the *Brahmasiddhi* of Maṇḍana Miśra, a *ṭīkā* on *Naiṣkarmyasiddhi* of Śrī Sureśvarācārya, *Pramāṇamālāṭīkā* and *Vedāntasiddhāntakārikāmañjari* are some of his other works. Sukhaprakāśa, a disciple²⁰ of Citsukha, wrote the *Adhikaraṇaratnamālā*, a metrical summary of the *adhikaraṇas* of the *Brahmasūtra*. Amalānanda (also called Vyāsāśrami?) adores Sukhaprakāśa as his *vidyāguru*²¹. A native of *Tryambaka* (Nasik), he was a contemporary of the Yādava kings Kṛṣṇa and Mahādeva (1246-71). His masterpiece is the *Kalpataru*, a commentary on the *Bhāmatī*. His *Śāstradarpaṇam* explains each of the *adhikaraṇas* according to Śrī Saṃkara's *Sūtrabhāṣya*.

Citsukha pays homage to Śrī Jñānottama as the effulgence that was Dakṣiṇāmūrti, Vyāsa and Saṃkara²²; nothing more apt than this can be said of this great Ācārya.

6. ŚRĪ JÑĀNAGIRI

7. ŚRĪ SIMHAGIRI

8. ŚRĪ ĪŚVARA TĪRTHA

9. ŚRĪ NṚSIMHA TĪRTHA

Śrī Jñānottama's successor was Śrī Jñānagiri. Then reigned Śrī Simhagiri, after whom an agrahāra near Sringeri has been named. The next two Ācāryas

20 See introductory verse in *Adhikaraṇaratnamālā*.

21 सुखप्रकाशशशिनं तं नौमि विद्यागुरुम् । (*Kalpataru*)

22 ज्योतिर्दक्षिणामूर्तिव्यासशंकरशब्दितं ज्ञानोत्तमाख्यं तं वन्दे ।

were Śrī Īśvaratīrtha and Śrī Nṛsimhatīrtha. All of them were great polemics. A debate in Trivandrum between an Ācārya of Sringeri and Śrī Madhva (1198-1275) is said to have ended in the discomfiture of the latter.²³ The Ācārya must be either Śrī Nṛsimhatīrtha or his successor.

Expansion of Vedāntic Thought

Independent works on Advaita, elucidations of Śrī Śamkara's bhāṣyas and Śrī Sureśvarācārya's vārtikas, glosses representing both the *Bhāmatī* and the *Vivarana* schools, polemical works and works of the class entitled *siddhi*, that sum up the vast literature on Advaita during this period, can be said to have set the norm for future writers. The Śāradā pīṭha was the fountain head of all this expansion of Vedāntic knowledge, in the pursuit of which were engaged sages and scholars from all parts of the land—Karnāṭaka, Coḷa, Āndhra, Mahārāṣṭra and Gauḍadeśa. It was not long before other *vidyāsthānas* were influenced, and Vedānta was added to the curriculum of studies. In the midst of the Śaiva monasteries in Belgamve in Karnāṭa, an Advaita maṭha rose to some prominence in the eleventh century.²⁴ In the colleges in Ennayiram (RājaRājaCaturvedimaṅgalam) and Tribhuvani, both in the Cōḷa country, Vedānta was made a subject of study.²⁵ In Tiruvidaikali,²⁶ also in Cōḷa deśa, an endowment was made for the free feeding of

23 K. A. N. Sastri : *History of South India* p. 420.

24 During the reign of Someśvara II (11th century).

25 A. R. S. I. E. 333 of 17 and 176 of 19 (11th century).

26 A. R. S. I. E. 276 of 25.

students of Vedānta from Keraḷa. Every maṭha of influence had a residential college²⁷ and shrine attached to it, and Vedānta was taught in it. In Keraḷa alone, according to tradition, there were eighteen maṭhas of this description including those in Trichur.



27 मठछात्रादिनिलयः *Amarakośa*.

Chronology. Śrī Nityabhodaghana must obviously be placed late in the 9th century. Prakāśātman, perhaps an younger contemporary of Vācaspati Miśra, (see foot note 13 above), may be assigned to the closing years of the 9th and the beginning of the 10th centuries. Śrī Jñānaghana, who supports Prakāśātman's *Vivarana*, must have flourished in the first half of the 10th century, and his successor, Śrī Jñānottama later in that century and perhaps also in the beginning of the next. One of Śrī Jñānottama's disciples was Citsukha ; the latter's disciple was Sukhaprakāśa, whose disciple was Amalānanda, a contemporary of the Yādava kings, Kṛṣṇa and Mahādeva (1246–71). In the apostolic line between Śrī Jñānottama (10–11th century) and Śrī Vidyāśamkara (13th century) there were four Ācāryas.

CHAPTER FIVE

THREE GREAT SEERS: A SAMSTHĀNAM IS BORN

अविद्याच्छन्नभावानां नृणां विद्योपदेशतः ।
प्रकाशयति यस्तत्त्वं तं विद्यातीर्थमाश्रये ॥ (20)

अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् ।
सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥ (21)

अविद्यारण्यकान्तारे भ्रमतां प्राणिनां सदा ।
विद्यामार्गोपदेष्टारं विद्यारण्यगुरुं श्रये ॥ (22)

विद्याविद्याविवेकेन पारं संसारवारिधेः ।
प्रापयत्यनिशं भक्तान् तं विद्यारण्यमाश्रये ॥ (23)

10. ŚRĪ VIDYĀŚAMKARA TĪRTHA

(Sanyāsa : 1228, Videha mukti : 1333)

‘Verily Vidyātīrtha, the Lord of ascetics, excels the sun; the latter dispels the darkness around us only by day, while the former dispels the darkness both within and without, both by day and night.’¹ This tribute paid by Emperor Harihara II of Vijayanagar is a measure of the greatness of Śrī Vidyāśamkara, also called Vidyātīrtha. Always absorbed in the bliss of self-realisation, he spent many years in Simhagiri in the company of numerous disciples, who by his grace became adepts in mantra, tantra, yoga and meditation. To him came a Brāhmana lad, young in years but advanced in the practice of the virtues of a mumukṣu, from Ekaśilānagaram (Warangal). Finding him worthy, the Ācārya

1 विद्यातीर्थयतीन्द्रोयमतिशेते दिवाकरम् ।

तमो हरति यत्पुंसामन्तर्बहिरहर्निशम् ॥

admitted him into the order of *sanyāsa* (1328) under the name of Śrī Bhāratīkṛṣṇatīrtha, (Bhāratītīrtha for short). Three years later (1331) came Śrī Bhāratītīrtha's elder brother, who also received *sanyāsa* under the name of Śrī Vidyāraṇya. Śrī Bhāratītīrtha stayed with the master, while Śrī Vidyāraṇya went on long tours, and finally stayed in Hampi, where he helped the brothers Harihara and Bukka to found the empire of Vijayanagar.

In Simhagiri there is still preserved a strange sculpture, and on its four faces are figures representing respectively Śrī Vidyātīrtha flanked by his two chief disciples—Śrī Bhāratī tīrtha and Śrī Vidyāraṇya, Brahma, Viṣṇu and Maheśvara. Above them is a figure of Lakṣmī Narāsimha and on top is a Śiva liṅga. When the Ācārya got this strange multiple image, called Caturmūrti Vidyēśvara, made, he explained to Śrī Bhāratī tīrtha that his body would assume a shape similar to that after twelve years of yoga² in an underground tryst. A chamber was excavated on the northern bank of the Tungā, and

2 By the practice of Kecari mudra, taking the tongue backwards beyond the uvula, and stopping the respiratory process, the adept remains in this state as long as he wills. Charged with a new vitality the body cells are capable of being transmuted into any form or to disappear altogether, while the adept's range of supra-perception increases, and he can exert his subtle influence upon the destiny of others. Haṭha yogis get into this state to prolong their bodily existence. Paul Brunton, in his two books *A Search in Secret India* and *A Search in Secret Egypt* introduces us to adepts who have lived for hundreds of years. But a jñāni of the eminence of Śrī Vidyātīrtha, while in this state, manifests for all times the power of Ātmic realisation and transmutes it to others through a concrete symbol into which he, by predetermination, changes his body.

while the Ācārya sat there in yoga, it was closed over him. Three years elapsed. When the new pontiff was temporarily away from Sringeri, the curiosity of the attendants got the better of their duty to their guru, and they opened the chamber. The sage's body had completely disappeared, and they saw only the form of the līṅga on the top of the model in Simhagiri. Śrī Bhāratī-tīrtha, who was completely upset by this act of indiscretion on the part of the attendants, received a cheering message in his dream, and set up a līṅga over the spot, round which within the next few years, he constructed a magnificent temple. He instituted regular worship both in this temple and for the model statue, Caturmūrti Vidyēśvara, in Simhagiri. It is believed that the effulgence of the sage continues to manifest itself shedding subtle spiritual influence about the place.³ To this day the seal of the maṭha bears the name of Śrī Vidyāśamkara, and not that of the presiding pontiff.

11. ŚRĪ BHĀRATĪ KṚṢṆA TĪRTHA

(*Sanyāsa* : 1328 ; *Videha Mukti* : 1380)

12. ŚRĪ VIDYĀRANYA

(*Sanyāsa* : 1331 ; *Videha Mukti* : 1386)

The story of the two brothers from Warangal, as narrated in the *Guruvamśakāvya*, follows the account in the *Vidyāraṇyakāla jñāna*. Śrī Bhāratī-tīrtha, though younger in age, became Śrī Vidyāraṇya's senior as sanyāsin. He was the senior Śrīpāda (pontiff) and Śrī Vidyāraṇya, the junior.

3 At midnight devotees often hear in this shrine strange sounds like the pealing of bells during worship.—*Bhaktisudhā tarāṅginī*, p. 231).

In the course of his pilgrimage Srī Vidyārāṇya went to Kāśī, where he had a vision of Vyāsa. Returning to the south, he was practising meditation on the Matanga hill near the temple of Virūpākṣa in Hampi, when two brothers Mādhava and Sāyaṇa, both ministers of Pratāparudra, approached him and prayed for the blessing of progeny. The sage told them that they were not destined to have children, and consoled them by showing them a way of perpetuating their names. He gave them his commentaries on the Vedas and other works, which they could complete and propagate under their names as Madhavīya and Sāyaṇīya.

The political condition of the Deccan and South India at the time may be briefly noticed. The Hindus never reconciled themselves to Muslim rule, to the break up of the old dynasties, to the destruction or desecration of temples and maṭhas and to the burden of ever-increasing imposts. After Muhammad-bin-Tughlak's return to Delhi leaving his generals behind, the Andhra Coast was freed by the Nāyakas by 1331. The revolt spread westward. Tondaimandalam in the south was also freed. In the midst of all these risings, the brothers Harihara and Bukka, who had gathered a band of followers, were worsted by Ballāḷa III.⁴ Smarting under the blow, the brothers approached Srī Vidyārāṇya near the temple of Virūpākṣa. The sage took them under his spiritual protection, and the next encounter gave them victory. Following the sage's counsel, they established a kingdom, which they

4 The early history of Harihara and Bukka, about which there are different and conflicting versions, is not quite relevant here.

extended by further conquests. Directed by the sage they founded a city on a site near the Tungabhadra, opposite to Anegundi, which they named Vidyānagara after the sage.⁵ It was popularly called Vijayanagar. The foundation of the city is dated S. 1258—*Dhātu* year—*Vaiśākha Śukla* (April 18, 1336), and it was laid out within nine gates in the form of the mystic Srī Cakra. It grew up in a few years into a magnificent city, and Srī Vidyāranya had the coronation of Harihara celebrated. From that time the brothers marched from victory to victory, and their conquest extended from sea to sea. The emperor placed at his master's feet all his imperial insignia, and henceforth the Sringeri Jagadgurus came to be addressed as *Karnāṭa simhāsana sthāpakācārya*.

Srī Vidyāranya resumed his pilgrimage and retired to Kāśī. In 1346, the victorious Harihara with all his brothers, his brother-in-law and generals visited Sringeri and made a grant of land to the senior Srīpāda, Srī Bhārati Kṛṣṇatīrtha. The Ācārya had meanwhile raised the splendid temple of Srī Vidyāśamkara, and at the consecration was present Mādhava mantrin with gifts from Bukka who was sharing the responsibilities of the empire. Bukka communicated to Srī Vidyāranya at Kāśī the news

5 In connection with this topic it is not necessary to refer here to the vituperations and fulminations against the Sringeri gurus and Advaita philosophy indulged in by H. Heras, S. J. (*The Beginnings of the Kingdom of Vijayanagar*). Without attempting to emulate the language that Heras has unfortunately employed, N. Venkataramanayya (*Vijayanagar—Origin of the City and the Empire*, pp. 48–56) and Sri S. Srikantayya (*Founders of Vijayanagar*, pp. 96–140) have, in sober and impressive language, refuted his *ipse dixits*.

of the consecration together with a *śrīmukha* from the senior pontiff Śrī Bhāratī tīrtha desiring his return. Śrī Vidyāraṇya returned to Hampi and from there accompanied by Bukka went to Sringeri. To mark the event Bukka granted an agrahāra as a homage to the two gurus. In 1380, after placing the pīṭha in charge of Śrī Vidyāraṇya, Śrī Bhāratī tīrtha attained *videha mukti*. On the occasion of his coronation, Harihara II received the Ācārya with royal honours and laid at his feet various insignia including umbrellas, conch, disc, fly whisks, drums, bells, torches, banners and festoons of silk, palanquins, a golden throne and sandals inlaid with gems, all of which the latter dedicated to Śrī Vidyāśamkara. The Ācārya initiated the emperor into the mysteries of Advaitic meditation,⁶ and in 1386 attained *videha mukti*⁷. Shortly after this event Harihara visited Sringeri and founded the agrahāra of Vidyāraṇyapura in memory of the guru. The vrittis granted on the occasion include one each to the temples of Bhāratī Rāmanātha raised over the samādhi of Śrī Bhāratī tīrtha and Vidyāviśvesvara built in memory of Śrī Vidyāraṇya.

Vidyāraṇya and Mādhava

Was Vidyāraṇya the same as Mādhavācārya? Before answering this question, it is necessary to

6 विद्यारण्यमुनीशस्य कृपापूर्णनिरीक्षणात् ।

यो लब्ध (?) ज्ञानसाराज्यं दुष्प्रापमितरैर्नृपैः ॥

7 It is not clear where Śrī Vidyāraṇya attained *videha mukti*. There is a samādhi of his in Pampāpurī. The temple in Sringeri was perhaps intended to commemorate his sacred memory. VKJ speaks of a temple to Śrī Vidyāraṇya in Sringeri (*M. A. R.* 1932, p. 101).

differentiate between the Mādhavas who figure in contemporary literary works and inscriptions.

Mādhava mantrin also called Madarasa Uḍeyār, a minister of Bukka I and Harihara II, was a son of Chāvuṇḍa and Maccāmbikā of the Āṅgirasa gotra. An able general, he vanquished the 'Turuṣkas' of Goa, conquered the West Coast and held the post of governor of Banavase 12,000 and other territories. He was a Vedic scholar, a disciple of the Saiva teacher Kāśī Vilāsa Kriyāśakti, who took the name of 'Vidyāśamkara, the worshipper of Tryambaka.' *Tātparyadīpikā*, a comentary on *Sūta Samhita* is as the colophen⁸ shows, his work. Bukka frequently deputed him to Sringeri to give the imperial grants in person to Śrī Bhāratī tīrtha.⁹

Another Mādhavācārya and his brothers Sāyaṇa and Bhoganātha were the sons of Māyana and Śrīmatī of the Bhāradvāja gotra, Bodhāyana sūtra. Sāyaṇa had two sons, one of whom was Mādhava or Māyana, who wrote the *Sarvadarśana samgraha*.¹⁰ Bhoganātha wrote *Udāharaṇamālā* and some other works, and was a companion of prince Saṅgama.

The works clearly attributable to Mādhavācārya, son of Māyana, are *Parāśarasmṛtivyākhyā*, *Vyavahāra Mādhavīya*, *Kālamādhavīya*, *Jīvamukti viveka* and

8 श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तत्रयम्बकपादाब्जसेवापरायणेनोपनिषन्मार्ग-
प्रवर्तकेन श्रीमाधवाचार्येण विरचितायां सूतसंहिता तात्पर्यदीपिकायाम् ।

9 *A. R. S. I. E.*, 1916-97 ; CP of 1380 ; *G V K VI*, v. 59 etc.

10 Quotes in his works Vedāntācārya or Vedānta Deśika and Jayatīrtha's commentry (c. 1390) on Ānandatīrtha. His guru is said to be Sarvajñaṣṇu, son of Śāraṅgapāṇi.

Jaiminīyanyāyamālāvistāra. In these works Mādhava mentions his parents, brothers and his gurus Vidyātīrtha and Bhāratītīrtha. He describes himself as an ornament of the śāstra of Mīmāṃsa of three kāṇḍas and *prativasanta somayājīn* (one who performs the soma sacrifice during spring every year).

Sāyaṇa's principal works are—*Subhāṣītasudhānīdhi*, *Prāyāścitta sudhānīdhi*, *Alamkāra sudhānīdhi*, *Dhātuvritti*, *Vedabhāṣya*, *Puruṣārtha sudhānīdhi* and *Yajña tantra sudhānīdhi*. These works were spread over the reigns of Bukka I and Harihara II comprising the second half of the fourteenth century. In one of his works he describes his brother as one enjoying various pleasures (अनन्तभोगसंसक्तः), and in another as a performer of great sacrifices.

These works of the two brothers point to the fact that Mādhava was a *grhastha* and continued to be one in the second half of the fourteenth century. No inscription either of the fourteenth or of the next few centuries shows the identity of Mādhava with Vidyāraṇya.

Scholars who identify Mādhava with Śrī Vidyāraṇya assume that Mādhava entered the sanyāsa āśrama in 1370 or 1377 before the death of Śrī Bhāratītīrtha (1380). This facile assumption unfortunately overlooks all traditional accounts and epigraphic evidence that from the day Harihara I and Bukka first met Śrī Vidyāraṇya to the end of their reigns, they and after them, Harihara II knew Śrī Vidyāraṇya as a sanyasin and not as *grhastha*. The accounts of Nuniz, Ferishta and Buchānan also bear out that Harihara and Bukka came under the influence of an anchorite.

Mādhavācārya is described as minister and *kulaguru* (family priest)—an office which Bukka and Harihara II would never have thought of assigning to Śrī Vidyāraṇya, who in their estimation was the *effulgent Sun* or an *incarnation of the Supreme Effulgence higher than the Gods of the Trinity* and at whose feet they laid imperial insignia. Bukka's feeling towards Śrī Vidyāraṇya was one of awe and reverence so that out of a sense of humility and deference, he requested the senior Śrīpāda to give a *śrīmukha* supporting his request for Śrī Vidyāraṇya's return from Kāśī about 1356.

On the other hand, mark the royal attitude towards Mādhava, as expressed in the words of Sāyaṇa himself. In his introduction to *Taittirīya Samhitā* and *Ṛksamhitā*, he says that Bukka *commanded* (अन्वशात्) Mādhava to write the *bhāṣya*, and when Mādhava suggested that his brother might well be given the task, the emperor directed Sāyaṇa to write it. A similar account is found in *Puruṣārtha sudhānidhi* and other works of Sāyaṇa.

These considerations do not favour the popular belief that Mādhava and Vidyāraṇya are identical. What would appear to provide the real facts about them is what is narrated in the *Guruvamśakāvya*,¹¹ *Śivatattvaratnākarā* and *Vidyāraṇyakālajñāna* that Śrī Vidyāraṇya, out of compassion, gave to Mādhava and Sāyaṇa what he had written in the shape of Vedic commentaries, *Dhātuvṛitti* etc., so that the

11 माधवीयमिति सायणीयमित्यादराद्यतिवरोऽर्थित आभ्याम् ।

वेदशास्त्रगृहीतः सकलास्ताः साधुसंव्यधिततद्वयनाम्ना ॥

Commentary on this : वेदशास्त्रगृहीतः — वेदभाष्यधातुवृत्तिन्याय-मालाद्यायाः । V. v-44.

works after further elaboration at their hands might be known to posterity as *Mādhavīya* and *Sāyaṇīya*.

Ahobala Paṇḍita, a nephew of Mādhava, who might have known the genesis of the works, praises the Jagadguru (अखिलगुरु—not a mere *kulaguru*) Vidyāraṇya as the author of the *Vedabhāṣyas* and *Dhātuvṛtti*, the bestower of imperial dignity on Harihara etc.¹² Side by side with this one meets the colophon—इति श्रीमत्सायणाचार्यद्विरचिते माधवीये वेदार्थप्रकाशे — and the introductory verse — तेनमायणपुत्रेण सायणेन मनीषिणा । आख्यया माधवीयेऽयं धातुवृत्तिर्विरच्यते ॥ At the end of each *adhyāya*, *anuvāka*, and *khāṇḍa* in the *Veda bhāṣyas* there is the explicit statement that Sāyaṇa wrote them. The two sets of statements cannot possibly be reconciled except by accepting the statement of the *Guruvamśakāvya*.¹³

Expansion of Vedāntic Knowledge :

(a) *Works of Śrī Bhāratīrtha*
and *Śrī Vidyāraṇya*

Adhikaraṇaratnamāla also called *Vaiyāsikaratnamālā* by Sri Bhāratīrtha, is a metrical summary of

12 वेदानां भाष्यकर्ता विविधमुनिवचोधातुवृत्तेर्विधाता
प्रोद्यद्विद्यानगर्या हरिहरनृपतेस्सार्वभौमत्वदायी ।
वाणी नीलाहि वेणी सरसिजनिलया किंकरीति प्रसिद्धा
विद्यारण्योऽग्रगण्योऽभवदखिलगुरुः शंकरो वीतशंकः ॥

13. For a fuller discussion of the problem see T. V. Mahalingam : *Administration and Social life under Vijayanagar*, pp. 357-63 ; *I. A.* XIV, pp. 1-5 and 17-23 ; *I. H. Q.* VI, p. 700-17, VII pp. 78-92 and IX pp. 611 *et seq* and *J. I. H.* XII, part II, pp. 241-50. A parallel instance comes to mind from Tanjore in the seventeenth century. *Saṅgīta Sudhā*, a treatise on music, is said to have been written by Raghunātha Nāyaka, king of Tanjore. Venkaṭamakhi expressly says that his father Govinda Dīkṣita wrote it. It may be that the king and his minister between them wrote and published it or the Dīkṣita gave his work to the king to be published in his name.

the adhikaraṇas of the *Brahmasūtra* giving the *pūrvapakṣa* and the *siddhānta*. It has a commentary written by the author himself. This work is sometimes attributed to Śrī Vidyāraṇya, but Appayya Dīkṣita attributes it to Śrī Bhāratītīrtha.¹⁴ It is a standard work of considerable value to Advaita dialectics. Another important work on Advaita is the *Pancadaśī*, so called because of its division into fifteen chapters, dealing with topics of metaphysical and spiritual importance. It is believed to be the joint work of the two Ācāryas.¹⁵ In the *Brhadāraṇyavārtikasāra*, Śrī Vidyāraṇya summarises Śrī Sureśvara's work. *Dīpikas* on *Aitareya* and *Taittirīya Upaniṣads* and Śrī Śamkara's *Aparokṣānubhūti* and *Anubhūtiprakāśikā*, a metrical summary of the twelve principal Upaniṣads are also attributed to Śrī Vidyāraṇya. *Dṛg-drśyaviveka*¹⁶ also seems to have been written by both the Ācāryas. Śrī Vidyāraṇya pays homage to both Śamkarānanda and Śrī Vidyātīrtha. The works of these two Jagadgurus are among the greatest treatises in post-Śamkara Advaita literature, and in them, they have brought to bear a synthetic spirit. Both of them occupy a unique place in the history of religion. Śrī Vidyāraṇya's powers of exposition are stated to be 'more wonderful than those of Brahma; he can

14 *Siddhāntaleśasaṅgraha* II p. 93.

15 The commentator Rāmakrishna uses the dual—

श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।

Jīvanmukti Viveka is believed to have been written after *Panchadaśī* was written.

16 The commentator Brahmānanda Bhāratī ascribes it to Śrī Bhāratītīrtha, and Niscaladāsa to Śrī Vidyāraṇya. In some manuscripts, which include the commentary of Ānandajñāna, Śrī Śamkara is said to be the author. Obviously by Śamkara is meant Śrī Vidyāraṇya.

make (by his dialectics) the elequent dumb and (by his instructions) the dumb the most eloquent.¹⁷ Sri Bhāratītīrtha 'was the refuter of the doctrines of Bhāṭṭa (Kumārila), Buddha, Jīna, Guru (Prabhākara), the Logicians and the Cārvākas, and the establisher of the Advaita doctrine.'¹⁸ His 'impressive and dignified discourses resemble the uninterrupted flow of Gaṅgā from the Himālayan slopes.'¹⁹ And all this greatness came to them through the blessings of Śrī Vidyāśāmkara.

(b) *Works of Śamkarānanda*

A dīpikā on the *Brahmasūtra*, a gloss on the *Bhagavad Gītā*, called *Gītātātparyabodhinī* and *vrittis* on twentyseven *Upaniṣads* including the principal ones, and *Ātmapurāṇa* or *Upaniṣadratna*, a work in *anuṣṭup* verse giving the purport of the *Upaniṣads* are his works. He sat at the feet of Śrī Vidyātīrtha, who was his Vidyā guru, and was ordained by Ānandātman (Ānandātma Sarasvatī). He is said to have been a vidyā guru²⁰ of Śrī Vidyāraṇya and

17 वाचालंकुरुते मूकं मूकं वाचालपुङ्गवम् ।

विद्यारण्यगुरोश्चित्रं चरितं चतुराननात् ॥

18 भाट्टं संघट्टयन्तं कटुरटनपटुं कार्तिकं मूर्छयन्तं

बौद्धानुद्धावयन्तं क्षपणकफणितिं तूर्णमाचूर्णयन्तम् ।

उद्दण्डं खण्डयन्तं समितिगुरुमतं तत्त्वमद्वैतयन्तं

चार्वाकं खर्वयन्तं भजत यतिपतिं भारतीतीर्थसंज्ञम् ॥

19 यस्तु व्याख्यानकाले रचयति हिमवत्सानुनिर्भेदभिन्न-

स्फूर्जद्गङ्गाप्रवाहानुकरणममलो भारतीतीर्थ एषः ॥

(From the introductory verses in the imperial grants)

20 The Ācārya who teaches the śāstras is the vidyāguru; but he is not necessarily the person who ordains his disciple into sanyāsa āśrama. The Jagadguru of Sringeri is vidyāguru to a host of disciples, but gives sanyāsa only to a very few,—in

a native of Madhyārjuna (Tiruvudaimarudur) in the Coḷa country.

(c) *Other writers*

Amalānanda, referred to in the last chapter, as the author of *Kalpataru*, a commentary on the *Bhāmatī*, and of *Śāstradarpaṇa*, honours as his vidyā-guru Śukhaprakāśa belonging to a *śiṣya paramparā* of Śrī Jñānōttama Ācārya.²¹ The author of *Nayanaprasādānī*, a commentary on the *Citsukhi*, is Pratyagrūpa Bhagavān, a disciple of Pratyakprakāśa. He also seems to belong to a *śiṣyaparamparā*²² of Sringeri. Contemporary celebrities include Ānandapūrṇa Vidyāsāgara, Akhaṇḍānandamuni and Ānandagiri, but it is not known whether they were connected with any of the Sringeri *śiṣyaparamparās*.

(d) *Śaiva teachers :*

(i) *Śrikanṭha*

Śrikanṭha is mentioned as one of the gurus of Mādhavacārya and his brothers and of prince Saṅgama. He was a disciple of Paramātmatīrtha.

modern times only to the disciple whom he nominates as his successor. He is *dīkṣāguru* to disciples who receive mantras from him. *Ācārya* and *guru* are used synonymously ; *ācārya* is a holy preceptor who teaches by example and precept, and *guru* is the preceptor who instructs in *jñāna* (*gu* signifies darkness and *ru* that which dispels it; he is so called because he dispels nescience or *avidyā*.)

21 सुखप्रकाशशशिनं तं नौमि विद्यागुरुम् ।

22 हारोज्ज्वलां लिपितनुं स्फटिकाक्षकुम्भ-

मुद्राक्षपुस्तककरां प्रणमामि वाणीम् ॥

(Introduction to *Nayanaprasādānī*)

This is a faithful description of Śrī Śāradā in Sringeri. Nowhere else has Śāradā or Vāṇī these iconic features.

It is obviously wrong to identify him with Śrī Vidyā-tīrtha²³ as is sometimes done.

(ii) *Kriyāśakti*

Kriyāśakti, a follower of the Kashmir school of Śaivism, was a Vedic scholar and 'promoter of the path of the Upaniṣads.' To please Mādhavamantrin, one of his disciples, he 'gave to the world' the *Śaivā-gama sāra saṃgraha* which contains the essence of the Vedas, Purāṇas and Samhitas. He was also a rājaguru²⁴ of Bukka I and Harihara II. The latter describes himself 'as a bee at the lotus feet of Tryambaka and pupil of the teachers Kriyāśakti and Vidyāraṇya.'²⁵

According to *Vidyāraṇya kālajñāna*, Kriyāśakti was a disciple of Śrī Vidyāraṇya.²⁶ He died in 1388, and in 1389 Immaḍi Bukka Rāya, son of Harihara I, renamed a village as Vidyāśamkarapuram and gave it as a gift to the līṅga of Vidyāśamakara installed there.²⁷ Kriyāśakti took the name of Vidyāśamkara, after his illustrious paramaguru. A writer in the *Q. J. M. S.*²⁸ has put forward fanciful arguments

23 *E. I.* III, 23. Also S. V. Venkatesvara in *New Lights on the Beginnings of Vijayanagar History*, p. 11, who says that Vidyātīrtha, Bharatītīrtha and Śrīkaṇṭha refer to the same individual guru who was also known as Vidyāśamkara !!!

24 *E. C.* VII, Sk. 281, XI Dg 23, and V Cn. 256.

25 *A. S. I.* 1925-26, p. 137.

26 *A. R. S. I. E.* 1932 and *Q. J. M. S.* XXVI, pp. 267-8, which give a summary in English of *VKJ*.

27 *EC Mb* 11. विद्याशङ्करविग्रहाय गुरवे occurs in the inscription.

28 Article entitled *Rājaguru Kriyāśakti* by A. Venkata-subbaiya—*Q. J. M. S.* VIII, pp. 118-36 ; S. Srikantayya refutes the points made here in his *Founders of Vijayanagar*, pp. 143 ff.

to prove that Kriyāśakti was no other than Śrī Vidyāraṇya. One can only say to this conclusion *non sequitur*. Kriyāśakti is a shining example of a Śaiva teacher professing the Vedic form of worship and following the Upaniṣadic ideals under the influence of Śrī Vidyāraṇya.

(e) *An interesting Āgamic treatise*

Rajendra Lal Mitra has brought to light a manuscript of considerable interest from Sitamarhi (Mazaffarpur district, Bihar). *Gadyavallārī*, which is the name of the work, a treatise on Śrī Vidyā, dealing with sādhanas such as nyāsa and japa enumerates a guruparamparā.²⁹ Beginning with Śiva, the gurus are enumerated in the following order—Viṣṇu, Brahma, Vasiṣṭha, Śakti, Parāśara, Vyāsa, Śuka, Gauḍapāda, Govinda, Śamkara, Viśvarūpa, Bodha-ghaṇa, Jñānaghana, Jñānottama Śiva, Jñānagiri, Simhagiri, Īśvaratīrtha, Nṛsimhatīrtha, Vidyātīrtha Śiva, Bhāratīrtha and Vidyāraṇya. So far the lineage is identical with the apostolic succession in the

29 शिव आदौ गुरुः प्रोक्तः पश्चाद्विष्णुः प्रकीर्तितः ।

ततो ब्रह्मा वसिष्ठश्च ततः शक्तिः पराशरः ॥

व्यासः शुक्रो गौडपादो गोविन्दाख्यो गुरुस्ततः ।

ततः श्रीशंकराचार्यो विश्वरूपार्य एव च ॥

ततो बोधाघनाचार्यस्ततो ज्ञानघनाह्वयः ।

ज्ञानोत्तमशिवः पश्चात्ततो ज्ञानगिरिः स्मृतः ॥

ततः सिंहगिरिः पश्चादीश्वरतीर्थसंज्ञकः ।

ततो नृसिंहतीर्थश्च विद्यातीर्थशिवस्ततः ॥

भारतीतीर्थनामा च विद्यारण्यगुरुः परः ।

ततः श्रीमलयानन्ददेवतीर्थसरस्वती ॥

Notices of Sanskrit Manuscripts VII No. 2261.

(Published by the Bengal Government).

Śārādā pīṭha. Then is mentioned Śrī Malayānanda-devatīrtha Sarasvatī who was initiated into Śrī Vidyā by Śrī Vidyāraṇya, and then follows a line of śiṣyas ending with Ānandacitpratibimba, guru of the author Śrī Nijātmaprakāśānandanātha Mallikārjuna yogīndra. Here is one of the several paramparās of the Sringeri pīṭha, which is the repository of mantras, yantras and yogasādanas. That Śrī Vidyā, as expounded by Śrī Gauḍapāda, Śrī Śamkara, Śrī Vidyāraṇya and others is not different from Brahma-vidyā of the Upaniṣads is borne out by works of this kind.

Gifts to Scholars

Śrī Bhāratīrtha endowed one hundred and twenty scholars with vrittīs or small holdings of land. The long list of donees include Nārāyaṇa vājapeya yāji, Paṇḍari (Pāṇḍuraṅga) Dīkṣita and Narahari Somayāji who propagated the *Veda bhāṣyas*. The first was honoured with the title *mantrasiddhi*, and the other two as *pedda vidyāvallabha*. Their descendants continue to enjoy special privileges in Sringeri. The five hundred vrittis of the Vidyāraṇyapura grant (1386) of Harihara II include many given to scholars. The Bhanuvalli C.P.³⁰ grant of Harihara II (1397) was in favour of Mādhavendra of the Kauśika gotra, Āpastamba sūtra, engaged in the pursuit of Vedānta. Harihara II gave the village of Belugula to two disciples of Śrī Vidyāraṇya.

Mathas

Specific allotment was made for ascetics residing in Sringeri and pursuing Vedāntic studies. Under Śrī

30 A. R. S. I. E. 16, p. 59 also of 33 no. 25.

Vidyāraṇya's direction, the emperors made endowments to maṭhas founded by him or by Śrī Bhāratī-tīrtha in different parts of South India, some of which rose to importance as branches of the Sringeri Śāradā pīṭha or as subordinate monastic establishments. Prince Cikka Rāya (afterwards Virūpākṣa I) made a grant³¹ to Satyatīrtha of Muniyur maṭha which marks the origin of the Śakaṭapuram or Baṇḍigaḍe maṭha.

Hariharapura, an agrahāra about six miles from Sringeri, was founded by Harihara II, and Śrī Rāmacandra Sarasvatī was the first Ācārya of the maṭha that was established there.³² The Tīrthamuttur maṭha (Tirthahalli taluk) and the Kūḍali maṭha also come into existence in the fourteenth century under the guidance and encouragement of the Sringeri gurus and the emperors.

A record from Kanchipuram³³ dated 1378 relates to the grant of the village of Iluppaipattu to Paramahansa parivrājakācārya Vedendra Sāgara Śrīpāda of Veda maṭha in the Viṣṇu temple there.

Temples

A vritti was allotted to the Śrī Janārdana temple. Of the new temples built during this period, the Vidyāśamkara temple is the grandest. Śrī Vidyāraṇya substituted the present golden image of Śrī Śāradā for the one in sandalwood originally consecrated by Śrī Śamkara over a Śrīcakra on a rock and over which

31 *E.C.* VI, Koppa 31 A. D. 1381, also 30 (A.D. 1878) gift under orders of Śrī Vidyāraṇya.

32 *E. C.* VI Koppa 49 (1392).

33 *S. I. T. Ins.* I, no. 350.

a small temple had risen. The temple was enlarged. The Bhāratī Rāmaṇatha temple was built over the *samādhi* of Śrī Bhāratītīrtha and the Vidyāviśveśvara temple in memory of Śrī Vidyāraṇya. Śrī Vidyāraṇya made grants for the worship of Gopinātha in Pascimavāhinī, a few furlongs from Sringeri on the westward bend of the Tungā, and consecrated liṅgas and Śrī Cakras in several places.

A Samasthānam is born

The first land grant (1346)³⁴ to Sringeri maṭha was that of Harihara I, his brothers and other relations consisting of nine villages in Kelanad for the 'undisputed performance of Śrī Bhāratī Kṛṣṇa tīrtha Śrī Pādangaḷuvāru's tapas and the maintenance of resident ascetics, attendants and disciples.' The second, dated 1356,³⁵ and inscribed on a stone to the north of the Gaṇapati Vāgīśvarī temple, opens with a homage to Śrī Vidyātīrtha and records a gift of land of the revenue of three hundred gadyanas. Bukka made this grant during his visit to the Vidyāśamkara temple.³⁶

34 Śrīngapura grant (stone) *E. C.* VI, Sg. 1.

35 *M. A. R.*/1916, p. 56. On the top are figures of Brahma (who proclaimed the Vedas) and Vyāsa (who condensed their message in his sūtras).

36 Ignorance of the tradition that Śrī Vidyāśamkara is believed to inspire and guide affairs in Sringeri even after his disappearance within an underground chamber, and that his name is still used in the official seals, has unfortunately led R. Narasimhachar and after him, M. H. Krishna into the error, perpetuated in several publications, of believing that Bukka saw Śrī Vidyāśamkara in flesh and blood in 1356 and that, the Ācārya should have died later than that year. The records mention that he had *darśana* of Śrī Vidyātīrtha Śrīpādaṅgaḷu, which means *darśana* of the liṅga representing him. This was Bukka's first visit to Sringeri after the consecration of the Vidyāśamkara temple. Strangely enough the two scholars have overlooked the

Out of these two gifts of a total of nine hundred and twentyeight gadyanas, Śrī Bhāratīrtha marked out lands yielding six hundred pagodas and divided them into one hundred and twenty vrittis of five pagodas each, which he gave away to learned Brāhmanas, and set apart the rest for worship in the Vidyāśamkara and other temples, for the maintenance of his disciples, lay and monastic, śrotriyaś, somayājis and attendants.

A subsequent land grant of Bukka³⁷ was of the value of two hundred and twenty two and a half pagodas in Kikundanadu to which was added a grant by Cikka Rāya (afterwards Harihara II) of land in Kikundanadu and Kodanadu.

In 1380 Harihara II consolidated all the previous grants³⁸ and made an additional grant to Śrī Vidyāraṇya. In 1387, after Śrī Vidyāraṇya had attained videhamukti, a further grant³⁹ by Harihara was divided into hundred vrittis of five pagodas each, four of which were allotted to temples and the rest

statement in the kaḍita that out of this grant provision was made for *worship in the Vidyāśamkara temple*. Were Śrī Vidyāśamkara alive, he would have been the donee; the fact that Śrī Bhāratīrtha was the donee is proof that he was the reigning Ācārya at the time. A similar difficulty is experienced by scholars regarding a C. P. dated *Kṣaya* (s. 1308 expired) *Āṣāḍha Su* 2, which records a *sāśana* of Harihara II before Vidyāraṇya and another dated *Kṣaya* (S. 1309-current *Jyēṣṭha Ba* 13), on the death of the Ācārya. It should be obvious that the first was made before the image of the sage. See also *E. C.* VI Koppa 33 (A. D. 1408)—gift to God Vidyāśamkara, and Koppa 34 (1356)—grant before Vidyāśamkara to Vidyāśamkara deva Oḍeyār. All these gifts were made in the presence of Vidyātīrtha in his form of 'celestial glory'—*not* in his corporeal frame.

37 *M. A. R.* 1916, p. 56 ff.

38 *ibid.*, C. P's and Kaḍita in Sg.

39 *ibid.* Vidyāraṇyapura grant.

to competent scholars. A supplemental grant of thirty vrittis was made in 1389-90, when the emperor again visited Sringeri. The total value of all these lands was three thousand and three pagodas; and this gave to Sringeri the name of *murū savira śīme*. The temples that benefitted by the vrittis were those of Śrī Vidyāśamkara, Śrī Janārdana, Śrī Bhāratī Rāmanātha and Śrī Vidyā Viśveśvara in Sringeri and Caturmūrti Vidyēśvara in Simhagiri.

Below the grant of Harihara I in 1346 is inscribed one of Pāṇḍya Cakravarti Śrī Kikkāyitāyi⁴⁰ endowing the village of Hosavur in Santalige nadu for the maintenance of the Ācārya's attendants and servants.

Other grants⁴¹ outside Sringeri include two by Bukka I (1375) to the shrines of Śrī Vidyātīrtha and Śrī Vidyāraṇya and one by Harihara II (1384) to Śrī Vidyāraṇya.

The pontificate of Śrī Bhāratī Kṛṣṇatīrtha and Śrī Vidyāraṇya witnessed the conversion of Sringeri, hitherto a cluster of hermitages, into an *imperium et impera*. To the Vyākhyāna simhāsana in the Śāradā pīṭha was subsequently added secular authority over the newly created samsthānam. From the beginning the lands were not held by the gurus as their personal property, but as a trust intended for the preservation

40 E. C. VI, Sg. 1; M. A. R. 1916. p. 57.

This queen who bears Ālūpa royal titles was a prominent figure in Tulu land. N. Venkataramanayya thinks that Hoysala Ballāla III married her for political reasons. (*Origin of the City and Empire of Vijayanagar*, pp. 134-5). Subsequently she became a vassal of Harihara I and attended in 1346 the festival which he and his brothers celebrated in Sringeri before Śrī Bhāratīrtha, to commemorate his conquests from sea to sea.

and spread of the ideals of the pīṭha; the actual beneficiaries were ascetics, scholars, temples and seats of learning. The creation of the samsthānam marks the expression of reverence and gratitude on the part of the early emperors of Vijayanagar who were deeply conscious of the debt they owed to the Jagadgurus whose spiritual benediction and guidance helped them to found and consolidate one of the greatest empires known to Indian History.

The Vidyāśamkara - Bhāratīrtha - Vidyāraṇya epoch marks the rise of the Śāradā pīṭha to a height of eminence and influence hardly excelled by any other spiritual institution in the country. The passage of six centuries has added a bright halo round the memory of these masters. What greater tribute was ever paid by temporal authority to sages and saints than those conveyed in the following excerpts?—

‘The swan Bukka sports happily near the lotus Bhāratīrtha, which having sprung from Vidyātīrtha, possesses the fragrance of joy from a knowledge of non-dualism and expands by the rays of Vidyāraṇya.’⁴²

‘May the wonderful glances of Vidyāraṇya, which resemble showers of camphor dust, garlands of Kalhara flowers, rays of the moon, sandal paste, and

41 Udayabetta inscription *A. R. S. I. E.* 1929, p. 45 and Kundupur inscription, *ibid*, p. 44.

42 विद्यातीर्थाज्जनिमतिशुभे भारतीतीर्थपद्मे
नित्यं वृत्ताद्वयचिदमृतानन्दसौरभ्यभाजि ।
विद्यारण्यद्युमणिमहिमप्राप्तलक्ष्मीविलासे
भूयो भूयो विहरति सुखी बुक्कभूपालहंसः ॥

waves of milk-ocean, and which shower the nectar of compassion, bring you happiness.'⁴³

'Can he be Brahma? We do not see four faces. Can he be Viṣṇu? He has not got four arms. Can he be Śiva? No oddness of the eye is observed. Having thus argued for a long time, the learned have come to the conclusion that Vidyāraṇya is the Supreme Light incarnate.'⁴⁴

Resume: A New epoch

Vedic dharma which had received a rude shock under Muslim rule in the north found a bulwark in the south. The defence was on all fronts. On the political front, Śrī Vidyāraṇya's grace helped in the formation of a Hindu empire. On the socio-religious front, to begin with, worship that had been suspended in several temples including the famous temples of Srirangam and Madurai was restored. Mysore inscriptions speak of grants to temples under the direction or in honour of Śrī Vidyāraṇya. From now on Vijayanagar emperors and their vassals carried out renovations, with extensions on a lavish scale, of hundreds of temples. Moral regulations and ritualistic codes were re-interpreted and explained, a task to which institutions of all the religious denominations, Dvaita, Viśiṣṭādvaita and Advaita, addressed themselves with remarkable energy, exhibiting a united

43 कर्पूरद्रवशिखरप्रणयिनः कल्हारमालानिभा-

श्चन्द्रालोकसहोदराः परिणतश्रीगंधपाणिधमाः ।

दुग्धाम्भोधितरङ्गभङ्गसुहृदो दीव्यन्तु वः श्रेयसे

विद्यारण्यगुरोर्दयामृतमुचः श्रेष्ठाः कटाक्षाङ्कुराः ॥

44 किं ब्रह्मा न चतुर्मुखः किमु हरिर्दोष्णोर्न चाम्रेडितं

किं वा शम्भुरसौ न दृष्टिविषये वैषम्यमालक्ष्यते ।

इत्यालोच्य चिरं विनिश्चितधियः पश्चाद्विपश्चिद्रणाः

विद्यारण्यगुरुं किमप्यवयविज्योतिः परं मन्यते ॥

purpose, however much they differed as philosophical systems. For the benefit of the followers of the *smṛtis*, the *sūtras* of Jaimini were explained in simple verses in the *Jaiminīyanyāyamālāvistāra*, the *Yajñatantrasudhānidhi*, the *Prāyascittasudhānidhi* and the *Kālanirṇaya*. The *Subhāṣita sudhānidhi* was a popular collection of moral precepts while the *Puruṣārtha sudhānidhi* explained the fourfold purpose of a good and full life. The *Parāśara smṛti vyākhyāna* together with *Vyavahāra Mādhava* provided a compendium of law, both secular and religious. These and similar works are either attributed or owe their inspiration to one or other of the three names—Śrī Vidyāraṇya, Mādhava and Sāyaṇa.

The new spirit, which, by quickening the Hindu conscience everywhere, withstood the shock and stress of the political and social convulsions that threatened to engulf the land, succeeded in creating a commonwealth of letters and a reorganised socio-religious order, which though generally fostered by all the religious sects owed a great deal to the lead given by the Śāradā Pīṭha. Thenceforward to imparting Brahmavidyā to the elect, and training spiritual aspirants, the Jagadgurus added the work of prescribing proper modes of divine services in temples and guiding the socio-religious activities of the millions of disciples so as to bring them under the discipline of religion. They also assumed the authority to enforce sanction on delinquents as a means of leading them to the path of repentance through the imposition of a strict course of penance or propitiatory acts, to which reference will be made in the succeeding chapters as *ācāra vicāra* or *vyavahāra*.

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SRI

CHAPTER SIX

THE FORMATIVE PERIOD OF THE SAMSTHĀNAM

- अविद्यारण्यसंक्लेशकृशानुभृशतापितः ।
संश्रये सततं भूत्यै चन्द्रशेखरचन्द्रिकाम् ॥ (24)
- अविद्याख्यद्विपद्वैधीभावे दक्षं समाश्रये ।
नृसिंहभारतीशाख्यहरिं श्रुतिगुहाश्रयम् ॥ (25)
- पुरुषोत्तमतां यान्ति यमाश्रित्य जनाः श्रये ।
क्षराक्षरमतीतं तं पुरुषोत्तमयोगिनम् ॥ (26)
- किंकरीकृतभूपालं पङ्केरुहसमाननम् ।
तं कारुण्यपयोराशिं शंकराख्यं गुरुं श्रये ॥ (27)
- चन्द्रिकाधवलोदारसान्द्रकीर्तिच्छटाधरम् ।
इन्द्रियैर्दुर्जयं नौमि चन्द्रशेखरभारतिम् ॥ (28)
- प्रसिद्धविद्यानिलयं लसमानगुणोत्कटम् ।
बिसजाक्षार्चकं भक्त्या नृसिंहं तीर्थमाश्रये ॥ (29)
- पुरुहूतादिदेवौघपौरुषेयगुणोत्कटम् ।
पुरुषार्थप्रदं नौमि पुरुषोत्तमयोगिनम् ॥ (30)
- कामद्विरदपञ्चास्यरामणीयकमन्दिरम् ।
सोमोपमाननं श्रीमद्रामचन्द्रगुरुं भजे ॥ (31)
- सुरसिन्धुलसत्कीर्तिं सरसिन्धुघटोद्भवम् ।
नारसिंहार्चकं श्रीमन्नारसिंहयतिं भजे ॥ (32)
- सारासारविवेकज्ञं मारकाननकुञ्जरम् ।
शूरं दाने च निरतं नारसिंहयतिं भजे ॥ (33)
- नृसिंहतां प्रयान्त्याशु यमाश्रित्य जना भुवि ।
नृसिंहभारतिं वन्दे द्विगुणोपपदं सदा ॥ (34)

13. ŚRĪ CHANDRAŚEKHARA BHĀRATĪ I
(*Sanyāsa*–1368 ; *Reigned*–1386–9)

14. ŚRĪ NṚSIMHA BHĀRATĪ I
(*Sanyāsa*–1387 ; *Reigned*–1389–1408)

Śrī Vidyāraṇya's successor was Śrī Candrasekhara Bhāratī I. The next pontiff Śrī Nṛsimha Bhāratī I visited Gokarna and consecrated God Narasimha in Haladi. He gave spiritual initiation to Emperor Virūpākṣa, who visited Sringeri in 1404. An inscription, dated 1403, near a tank in Haravari records a grant made when 'Paramahansa parivrājakācārya Nṛsimha Bhāratī Oḍeyār' was seated on the 'spiritual throne of Sringeri.'

15. ŚRĪ PURUṢOTTAMA BHĀRATĪ
(*Sanyāsa*–1406 ; *Reigned*–1408–48)

16. ŚRĪ ŚAMKARĀNANDA BHĀRATĪ
(*Sanyāsa*–1428 ; *Reigned*–1448–54)

Śrī Puruṣottama Bhāratī I was assisted for twenty years from 1428 by his first disciple Śrī Śamkarānanda Bhāratī. In 1406, Bukka II raised temples over the samādhis of Śrī Candrasekhara I and Śrī Nṛsimha I. Devaraya granted a village to Puruṣottama Aranya¹, a disciple of the Acharya.

Mādhava Bhāratī, another disciple, founded a maṭha in Gokarna with an endowment from the emperor.² Under Devaraya's orders, the provincial governor of Goa and Mahāpradhāna Rāmacandra-deva Oḍeyār made grants³ for offerings to the Mahābaleśvara and other temples in Gokarna, with directions that the charity should be conducted by Mādhava Bhāratī of Sringeri. Yet another disciple

1 *A. R. S. I. E.* 1916, pp. 60–1 ; 1933, No. 26. (Ramachan-

2 *ibid*, no. 27 ; *Sg R.* 7

[drapur Maṭha.

3 *A. R. S. I. E.* 1934, Nos. 29 and 30,

Viśveśvara Bhāratī acquired a grant from the Emperor, but since he did not leave any disciple, the grant lapsed to the State. In 1430, the emperor granted to Viśveṣvarāraṇya, another disciple, the village of Andavali in Banavase 12,000 for the conduct of daily worship in the shrine of Śrī Vidyāśamkara, consecrated in the maṭha founded in Viśveṣvarāraṇyapuram near Hampi. This grant was perhaps made when the Jagadguru visited Vijayanagar and was received by Devarāya with royal honours and a grant of the village of Kanguvalli for the maintenance of the temples, the resident yatis and other charities in Sringeri.⁴

After his accession to the *pīṭha*, Śrī Śamkarānanda visited Vijayanagar, invited by Mallikārjuna and prince Bukka Rāya,⁵ when the emperor gave him lands of the revenue value of one thousand and six hundred and ninety seven gadyānas, and Bhānappa, presumably governor of Barakur, the village of Kongavalli in his province.⁶

A label bearing the Ācārya's name on a pillar of the sandhyāmaṇḍapa of the Śṛṅganātheśvara temple in Kanikatte (Arisikere taluk) is shown as a place to which Śrī Śamkara Bhāratī often resorted for meditation.

17. ŚRĪ CHANDRAŚEKHARA BHĀRATĪ II

(*Sanyāsa*—1449 ; *Reigned*—1454–64)

18. ŚRĪ NṚSIMHA BHĀRATĪ II

(*Sanyāsa*—1464 ; *Reigned*—1464–79)

Śrī amkarānanda Bhāratī's successor was Śrī Candraśekhara Bhāratī II, who was succeeded by

4 *Sg R.* 6

5 *A. R. S. I. E.* 1934, no. 28

6 *ibid*, 1934, no. 31.

Śrī Nṛsimha Bhāratī II. A record from Pampapura (Yedatore) relates to a grant⁷ by the residents of Halli Hiriyur to Cikka Dīkṣita, a disciple of Śrī Nṛsimha Bhāratī II, to conduct a feeding house on the banks of the Kāverī in the name of the Ācārya.

19. ŚRĪ PURUṢOTTAMA BHĀRATĪ II
(*Sanyāsa*-1472; *Reigned*-1479-1517)

During the pontificate of Śrī Puruṣottama Bhāratī II Vijayanagar witnessed two usurpations, by Sāluva Narasimha in 1486 and by Narasa Nāyaka of the Tulu dynasty in 1491. Before his hazardous expedition (1515-6) against Vīra Rudra Gajapati of Kalinga, Emperor Kṛṣṇadeva Rāya sought the blessings of Śrī Puruṣottama Bhāratī. The guru conveyed his blessings through one of his disciples Vidyāraṇya, who on arrival at the imperial capital, was received with honours and lodged in Hampi. The emperor granted⁸ to the Sringeri maṭha Huyyuru in Barakur rajya and the attached hamlets, and also ordered the immediate restoration to Sringeri of Gavaturu, Gajanuru, Mandali, Harakera, Shimoga and Sollebyle, formerly enjoyed by the maṭha but had later gone out of its hands. The emperor prayed for the guru's blessings to secure him 'victory in his campaigns, loyalty of his adherents and all prosperity for himself and his kingdom.' The Ācārya's blessings had a marvellous effect; Kṛṣṇadeva Rāya conquered Kalinga, recaptured Raichur and routed the forces of Bijapur, Ahmadnagar and Golkonda. During his sojourn in Hampi Vidyāraṇya organised the maṭha there.

7 *ibid*, 1935, no. 32

8 *Sg R.* 8 and 9

20. ŚRĪ RĀMACHANDRA BHĀRATĪ
(*Sanyāsa*-1508; *Reigned*-1517-60)

In 1545 Honnappa Nāyaka, a *dalvāi* of Emperor Sadāśiva Rāya, granted to the *maṭha* Bastihalli in Aragarajya.⁹

21. ŚRĪ NṚSIMHA BHĀRATĪ III
(*Sanyāsa*-1557; *Reigned*-1560-73)
22. ŚRĪ NṚSIMHA BHĀRATĪ IV
(*Sanyāsa*-1563; *Reigned*-1573-76)
23. ŚRĪ NṚSIMHA BHĀRATĪ V
(*Sanyāsa*-1576; *Reigned*-1576-99)

He was also called Vidyā Narasimha Bhāratī.¹⁰

A grant¹¹ in 1573 by Śrī Raṅga Rāya I, who ruled from Penukondā, expressly states that it was made when Śrī Nṛsimha Bhāratī occupied 'the throne of Dharma in Sringeri.'

The period of about two centuries and a half covered by this chapter marks the relations of Sringeri with the Vijayanagar empire during the years of its prosperity and subsequent decline. The *maṭha* acquired possessions outside Sringeri *Samsthānam* proper, and enjoyed full rights over its lands with control over the mineral resources. It enjoyed the right to cultivate *supari* (arecanut), grow sandal trees and create new plantations. It was exempted from royal customs and taxes and the requirement to supply labour for royal purposes. Subject to royal control, the authorities of the *samsthānam* were

9 *ibid*, 10.

10 *M. A. R.* 1934, no. 51.

11 *A. R. S. I. E.*, 1916, p. 62

empowered to enforce law and order within their jurisdiction. Properties of disciples, who died without heirs, were administered by the samsthānam; imperial sanction was, however, necessary where the value of the property exceeded a certain limit. In the imperial capital, the guru was shown all honours pertaining to royalty, including the *aḍḍa palakki*.

‘The blessed message that emanated from the lotus-like face of Śrī Śamkara Bhagavatpāda got diversified a thousandfold in the expositions of the ācāryas who came after him, even as the Gaṅgā stream gets variegated while flowing over different lands.’^{1 2} It was the task of Śrī Bhāratītīrtha and Śrī Vidyāraṇya to link these variegated streams, and canalize them through several monastic establishments. And their successors added to the number of these monasteries, the heads of which were disciples of the Ācāryas of Sringeri or derived inspiration and guidance from them. To these monasteries, as to Sringeri, flocked ascetics and scholars for contemplation, study and the elucidation of the truth of Advaita in its manifold aspects and refutation of the arguments of rival schools. These maṭhas had also shrines and feeding houses attached to them.

12 Cf. the following verse :

अधिगतभिदा पूर्वाचार्यानुपेत्य सहस्रधा
सरिदिव महीभागान्संप्राप्य शौरिपदोद्गता ।
नयति भगवत्पादश्रीमन्मुखाम्बुजनिर्गता
जननहरणी सूक्तिर्ब्रह्माद्रथैकपरायणा ॥

(Appayya Dīkṣita : *Siddhāntaleśa Saṅgraha*)

CHAPTER SEVEN

CONSOLIDATION OF THE SAMSTHĀNAM

- तं सर्वभूताभयदं विभवैरन्वितं परम् ।
नारसिंहं गुरुं चापि नवं ज्ञानार्णवं भजे ॥ (35)
- सत्यस्वरूपं सद्ज्ञाननिष्ठं साक्षाच्छिवं परम् ।
सदादानरतं दान्तं सच्चिदानन्दमाश्रये ॥ (36)
- महामेरुसमं धैर्यं माधुर्येऽप्यमृतोपमम् ।
ऊहापोहार्थनिष्णातं नारसिंहं गुरुं भजे ॥ (37)
- सच्चित्ताम्बुजमित्राय सच्चरित्रयुजे नमः ।
सच्चिदानन्दभारत्यै सच्चिदानन्दमूर्तये ॥ (38)

The history of Sringeri during the seventeenth and the first half of the eighteenth centuries presents an overall picture of *chiarascuro*. Movements of armies, revolutions and dynastic changes created political instability, under which the Sringeri samsthānam lost some of its holdings and other valuable property. This dark side was largely relieved by the devotion of the Karnāṭa ruling dynasties and their devoted services to the samsthānam. South India was studded with a network of monasteries including those of the Śaiva sects—Vīraśaivas of Karnāṭa and the Siddhāntins of the Tamil country, and of the Vaiṣṇava sects—both of the Viśiṣṭādvaita and Dvaita schools,—all presided over by eminent saints. There were, besides, gr̥hastha scholars of outstanding learning. Their rivalry was exhibited more on the intellectual plane in the form of polemics not often free from sarcasm, but on the social level there was less of cantankerous jealousy.

They fostered faith and morality among the people. The dynastic rulers were imbued with enlightened tolerance and fostered all the schools. It is nevertheless, no exaggeration to say that for spotless saintliness and depth of erudition, the Sringeri Jagadgurus commanded the highest esteem.

Now to the seventeenth century which this chapter covers: After the decisive Muslim victory in the battle of Talikota (Raksasi-Tangadi) in 1565 and the wanton and savage destruction of the imperial city of Vijayanagar, Tirumala set up his capital in Penukonda. Civil wars and invasions of the armies of Bijapur and Golkonda spread confusion all round. The Nāyaks of Tanjore and Madurai had thrown off the imperial yoke, while those of Vellore and Keladi and the Oḍeyārs of Mysore, after they came to power, owed formal allegiance to the shadow empire. After 1630, the Bijapur army under Raṇadulla Khān invaded the south. Śrīraṅga III, faced with rebellion in the south and harassment from Bijapur and Golkonda, and defeated in battle at Vellore, was given asylum by the Keladi Nāyak and lived in Belur. The fortunes of the Sringeri samsthānam during this century must be studied against this background. Deprived of the support of the central authority, the samsthānam lost its grip over the outlying villages which fell into the hands of adventurers and unscrupulous persons. The Keladi Nayaks, though followers of the Vīra Śaiva school, were devoted to the Sringeri pīṭha. Veṅkaṭappa Nāyak was the first ruler of this house to render help to Sringeri. Then followed a period of consolidation of the holdings that the samsthānam was able to retain and retrieve.

24. ŚRĪ ABHINAVA NRṢIMHA BHĀRATĪ I
(*Sanyāsa*–1599; *Reigned*–1599–1622)

An expert in mantraśāstra, Śri Abhinava Nṛsimha Bhāratī was an adept of a high order. A commentary on the *Śiva Gītā*,¹ that he wrote, is an outstanding work. He installed a liṅga named Rāmeśvara (1602) and founded an agrahāra named Narasimhapura after his guru.² When the Ācārya visited the Malahānikareśvara temple and noticed the absence of any Gaṇeśa image there, he painted with a piece of turmeric a figure of the God on one of the front pillars and worshipped it.³ Ever since, the outlines of Gaṇeśa has been bulging out, presenting a bas-relief, and the granite stone behind it now sounds hollow inside, while over the rest of the pillar, it is quite solid.

Sivaganga Maṭha

The Ācārya founded a maṭha in Sivaganga and placed Śrī Śamkara Bhāratī,⁴ one of his disciples, in charge of it. Śrī Śamkara Bhāratī presided over the new maṭha till 1656, which has since had an uninterrupted succession of gurus.

1 *E. C.* VI, Sg. 22; *M. A. R.* 1933, no. 22.

2 *E. C.* VI, Sg 2

3 This event is sometimes erroneously attributed to Śrī Saccidānanda Bhāratī (1705–41), *E. C.* VI, Sg. 4 (1685) registers a grant to this pillar Gaṇeśa by Siddhamāñji, daughter of Śivappa Nāyak by queen Lingammāji. *G. V. K.* definitely attributes the event to this Ācārya.

4 Ordained in 1615, Śrī Śamkara Bhāratī, who had toured extensively in North and South India was an eminent scholar. One of his gr̥hasta disciples is mentioned in a grant (Mac. MSS–Madras Oriental MSS Library, S. No. 1505). Rājā Oḍeyār, Ruler of Mysore was interested in getting the new maṭha in Sivaganga established.

Avani Maṭha

According to tradition the Āvani maṭha was founded by a Śrī Nṛsimha Bhāratī Svāmi of Sringeri maṭha,⁵ while he was camping in Kolar, and placed in charge of one of his disciples. The earliest record in the Avani maṭha, a grant by Śrī Raṅga III, is dated A. D. 1645.⁶ Subsequent grants are by the Moghul administrators of Bijapur-Karnatak subah. The Ācārya, who is said to have founded the new maṭha, must be Śrī Abhinava Nṛsimha Bhāratī V. The Ācāryas of the Avani maṭha call themselves Āvani Sringeri Svāmis.

Veṅkaṭappa Nāyak I (1583-1629) and Sringeri

The association of the Keladi Nayaks with Sringeri began in the reign of Sadāśiva Nāyak. Veṅkaṭappa Nāyak I invited the guru to his court in Ikkeri and presented him with his green flag. The Nāyak put up extensions to the maṭha building in Sringeri, founded an agrahāram, and granted land in Mukkarnad yielding more than fifty pagodas.⁷ In 1622, the guru paid another visit to Ikkeri, accompanied by his disciple and successor Śrī Saccidānanda Bhāratī. The junior Ācārya captivated all the scholars assembled in the Nāyak's court by his masterly discourses in Tarkā, Mīmāmsa and Vedānta. On his return to Sringeri, the senior Ācārya attained *videha mukti*.

5 *M. A. R.*, 1929, p. 88

6 *E. C. X.* Mulbagal 60.

7 *E. C. VI*, Sg. 5 ; *M. A. R.* 1928, pp. 15 ff ; and *Sg R* 11. The letters from the Nāyaks to the Jagadgurus ended with the word *binnaha* in Nagari script, expressive of respectful submission.

25. ŚRĪ SACCIDĀNANDA BHĀRATĪ I

(Sanyāsa-1622; Reigned-1622-33)

There is a brief biographical account of the Ācārya's early life in his *Rāmacandramahodaya*. Kālahasti Bhaṭṭa (*Gārgya gotra*; *Yajuśśākha*) and his son Ahobala Bhaṭṭa were renowned Vedic scholars. Ahobala had three sons. Nṛsimha, the eldest, became a sanyāsin under the name of Nārāyaṇa Āśrama and wrote commentaries on several of the 'minor' Upaniṣads. The other sons Narahari and Alakādri lived in Ardhanārīśvarapura (Tiruchengodu). The prayers of Alakādri and his wife Timmāmbā were answered and they were blessed with two sons Nṛsimha and Brahma. The two boys, who shortly afterwards, lost their mother, were taken care of by their maternal uncle, who performed their upanayanam and looked after their education. Driven by famine, the family migrated south and moved from one village to another, such as Sholavandan, Ramanathapuram, Mulappanayakkapuram, Virabhupalasagar, Kilamangalam and Melamangalam. Nṛsimha, who had an aversion for family life, visited Ramesvaram and other holy places, and finally betook himself to the Jagadguru of Sringeri, who discovered that he was the proper person to succeed him, and ordained him with the dīkṣa name of Śrī Saccidānanda Bhāratī.

Shortly after he assumed the headship of the pīṭha, the new Ācārya visited Ikkeri on the invitation of Veṅkaṭappa Nāyak. From there, accompanied by the Nāyak, he went to Kollur to worship Śrī Mūkāmbikā.

Some Polemical Contests

In a polemical contest held in the presence of the king and the guru, Raṅgoji, an Advaita scholar from Kāśī, worsted a Madhva scholar named Vidyādiśa Bhaṭṭa.⁸ Raṅgoji's brother Bhaṭṭōji Dikṣita challenged Rāmānujācārya, a court Pandita and exponent of Viśiṣṭādvaita, and defeated him in controversy. Rāmānuja relinquished all his honours in favour of Bhaṭṭōji.⁹ The guru conferred on the king the title of *Vaidika-advaita - siddhānta - pratiṣṭhāpaka*.¹⁰ The renowned scholar, Narasimha Āśram, a senior contemporary of Appayya Dīkṣita, was present at the assembly.

Bhairava's Incursion

Shortly after Vīrabhadra Nāyak ascended the throne of Ikkeri, Bhairava, chief of Kalasa, invaded his territory and captured a slice of it which included Sringeri. In his cupidity, he committed the irreverent act of ordering the guru to come to his court and compelling him to yield the valuables of the maṭha. Nothing perturbed the guru went into meditation and refused to yield to aggression. Bhairava then went to Sringeri and plundered its wealth, and on his way back defeated the Nāyak forces that had come for the relief of the guru. Thus emboldened, he again went

8 *G. V. K. X*, v. 16.

9 *Q. J. M. S.*, XXII, p. 78. Raṅgoji and Bhaṭṭōji both sons of Lakṣmīdhara, were disciples of the renowned Appayya Dīkṣita. Bhaṭṭōji's work *Tatvakaustubha* was written at the instance of Veṅkatappa Nāyak. It refutes Dvaitavāda. He has to his credit works on Vyākaraṇa śāstra also.

10 See K. D. Swaminathan : '*The Nyakas of Ikkeri*,' pp. 49-50.

to Sringeri, and when the guru was about to leave the maṭha, relief came from the Nāyak. Bhairava came a third time to plunder the maṭha. Left with no help but the power of his tapasya, the guru retired to his meditation, and saw in a vision the mysterious response of the deities in Sringeri, who appeared as bearing arms and attacking the invader. The guru was soon informed that Bhairava had actually left the town. He celebrated the occasion by composing the poems, *Rāmacandrodaya*, *Guru Śataka*, *Minākṣī Śataka* and *Kovidāśṭaka*.¹¹

Vīrabhadra Nāyak (1629-45) and Sringeri

On the occasion of his visit to Sringeri in 1630, as the guest of the guru, Vīrabhadra confirmed the grant of the village of Chavadi Settikoppa and a vritti for a feeding house, and granted in addition the village of Gorugude (Nagar taluk).¹² When the Sringeri authorities complained to Vīrabhadra that the Svāmi of Tīrthahalli was displaying insignia to which he was not entitled, the Nāyak stopped the unauthorised use, and in a letter to the Ācārya of Sringeri wrote that the Jagadguru had authority to enforce obedience from other sanyāsis¹³ without having to appeal to the ruler.

The svāmi of the Kūdli maṭha influenced the Bijapur authorities to put him in possession of the

11 *G. V. K.*, X.

12 *MAR* 1933 no. 28.

13 *M. A. R.* 1916, p. 65. In this maṭha which was subordinate to Sringeri there was the temple of Saccidānanda, which was consecrated by a disciple of Sringeri maṭha and managed by him. (Mac. MSS. Madras Oriental MSS Library, S. No. 1505). Vīrabhadra donated lands to this temple (*E. C.* VIII, Tl. 3.)

villages of Harakere and Mandali, Vīrabhadra wrote to the Bijapur officers, Khodāyi Samal Khān, Adām Afzal Khan and Khān Ali Shah, that ‘Sri Saccīdānanda Bhāratī’s possessions should not be disturbed.’

Śivappa Nāyak’s (1645–60) Services

The next ruler Śivappa Nāyak took stern measures against those who had usurped the lands of the maṭha and evaded payment of dues, particularly in the Mangalore province. He issued orders to his officers to complete the construction of the Sadāśiva temple in Vidyāraṇyapura, and, in a letter to one Tirumala Bhaṭṭa, animadverted against the malversations going on for some years past in regard to temple services and the charities, negligence to keep the agrahāra in a sanitary condition and failure to make fresh transcripts of old documents and manuscripts. Three unclaimed vrittis were re-allotted to scholars, one of them Kālahasti Śāstri, by name, was from Tāṭiputtur in Madurai *sīme*.¹⁴ He got all unlawful emigrants who had gone to Karkala,¹⁵ sent back to Sringeri, and granted to the maṭha lands in Holehonnur and other districts valued at more than one hundred and twentytwo pagodas.¹⁶ (1660–1). He handed over to Sringeri the lands of Narasimha Yogi of Saṅgama maṭha as a punishment for his intransigence towards the guru.

The Ācārya got the irrigation sources repaired and provided with dams, and extended the area under areca plantation. Since the creation of the

14 *Sg R.* 13 : *M. A. R.* 1916, pp. 61 ff. and 1925, No. 35. Now called Tadikombu (near Dindigul).

15 *Sg R.* 14

16 *Sg R.* 15

samsthānam in 1346, the Brāhmans who held vrittis had been receiving fifty kaṇḍakas of paddy. When the tenants illicitly grew areca for their profit, the holders of vrittis (ināmdars) did not get the usual supply of paddy. In response to a śrīmukha from the guru, Śivappa Nāyak had the lands re-surveyed. The beriz was revised; the total beriz for the samsthānam was fixed at twelve thousand pagodas and the share of each inamdar, both of garden and of wet lands, was also defined; he was entitled to forty kaṇḍakas of paddy. This settlement (c. 1653-4) defined clearly the rights and liabilities of the tenants and the rates payable by them to the samsthānam and its ināmdars, and invested the samsthānam with complete powers to collect the dues.¹⁷

Bhadrappa Nāyak II (1662-4)

Bhadrappa Nāyak restored to the samsthānam the villages of Karehalli and Gavaturu (1662) of an aggregate value of about four hundred and sixty pagodas, which had previously lapsed to the State.¹⁸

Grants by other chiefs

In 1625-6 Hanumappa Nāyak of Tarikere placed the samsthānam in unobstructed enjoyment of Devapur and Dandur. Kaṇṭhīrava Narasa Rāja Wāḍeyar of Mysore presented to the Ācārya costly images carved in precious stones.

In 1640, Raṇadulla Khān, the Bijapur general, advanced as far as Mysore, and on the way captured Tarikere. Shāji, father of Śivāji, was second in

17 *Sg R.* 12 : (Beriz = full revenue obtainable; Kandaka is a little over four bushels).

18 *M. A. R.*, 1916, p. 67 ; *Sg R.* 16.

command of the Bijapur army. In response to the Ācārya's śrīmukha, Raṇadulla granted a sanad conveying 'his *salām* to the holy feet of the illustrious Paramahansa parivrājakācārya Saccidānanda Bhāratī' and the information that he had issued takit (orders) to his officers that the maṭha villages in Shimoga śīme, that had been usurped by others, should be restored to the maṭha, and that they should enforce obedience to the Sringeri Svāmi's orders. He also promised further help whenever needed.¹⁹

Installation of Śrī Bhavānī in the Malahānikareśvara Temple

On his return from a visit to Bednur²⁰ the Ācārya consecrated Goddess Bhavānī in the Malahānikareśvara temple, and instituted festivals including a *rathotsava* (car festival).

A passing mention may be made of a grant in 1660 by Śrī Raṅga Rāya III who was then in Belur, of the village of Surapura to Kriṣṇānanda Sarasvatī of Mulvayi maṭha (Tirtahalli taluk), 'a worshipper of the lotus feet of Śrī Saccidānanda mahāyogindra'²¹ Surapur has since come into the possession of Sringeri.

26. ŚRĪ NṚSIMHA BHĀRATĪ VI

(*Sanyāsa* 1663 ; *Reigned* 1663 – 1705)

Somaśekhara Nāyak (1664–75)

Somaśekhara Nāyak confirmed the grant of lands²² of the value of three hundred pagodas in

19 *M. A. R.*, 1934, no. 33.

20 Sivappa removed his capital to Bednur after the invasion of the Bijapur forces.

21 Surapur grant. *M. A. R.* 1916, p.63 and 1933, no. 29, also C. P. in Sringeri.

22 *M. A. R.* 1916, p. 67 ; *Sg R* 18.

Erehalli village to be utilised for the worship of Śrī Candramaulīśvara. The boundaries of these lands were resettled. He gave hundred pagodas to carry out repairs to the Śrī Malahānikareśvara temple.

Cannammāji (1671-96)

The Ācārya visited Belur at the request of Rāṇī Cannamāji. Her minister provided an *utsava vighraha* for the Śrī Śringerēśvara temple in Kigga. When the Rāṇī heard that duties were being collected from the sarvamānya villages in Mukkarnad, she issued orders cancelling them as irregular collections (1691-2) and instructed her officers not to collect duties on articles bought for the use of the maṭha.²³

Bāsavappa I (1696-1714)

Her successor Bāsavappa issued nirupas²⁴ to his officers (1697) directing them to help the Sringeri authorities in their enquiries regarding ācāra and in the collection of dues in Barakur śīme, Arvattagrahara śīme, Kumbla śīme Bhattakala Baggavadi, Gerosoppa, Sirali, Chandavara, Karkala, Basaruru, Sankara-narayana, Belatangadi, Mogaranadu, Gajanuru, Keladi, Danivasa, Kandya, Garaje, Gonibidu and Javange.

Somaśekhara II (1714-39)

Somaśekhara II gave further assistance in getting the orders of the maṭha carried out in the distant villages. He remitted some more duties, and his mother made an endowment for lamps in the temples.²⁵

23 M. A. R., 1916, p. 67, Sg R 18.

24 Sg R 20 and 21

25 M. A. R. 1916, p. 68

Mummaḍi Doḍḍa Vīrappa Gauḍa, Chief of Yelahanka, granted to the maṭha, the village of Sigekuppe.²⁶

The Ācārya fed thousands of people during the great famine of *Akśaya*²⁷ (1686). He founded an agrahāra which he named Saccidānandapura after his guru, and also installed a liṅga named Saccidānandeśvara. He opened a citrasālā or gallery of paintings in the maṇḍapa of the temple of Śrī Śāradā. The places he visited in his pilgrimage include Kollur famous for the temple of Śrī Mūkāmbikā, Gokarna and Kotisvara.

27 ŚRĪ SACCIDĀNANDA BHĀRATĪ II

(*Sanyāsa* 1705; *reigned* 1705–41)

Pilgrimages

Śrī Saccidānanda Bhāratī honoured Bāsavappa by visiting his capital. He later visited Kigga and then went to Subrahmaṇya where his disciples took him in a procession despite the strong opposition of the local Madhvas. He then visited Velapura at the request of the Nāyaka of the place. The Ballāḷa chief of Nerenki (now Halenenki) then received him with honours. Then passing through Uppinangadi, he reached Nandavaram, the headquarters of a chief. After visiting the shrine of Māñjeśvara, he was entertained by the Chauṭa chiefs and the Ballāḷa of Hebri in their capitals. He then camped for some time in his own maṭha at Haladi worshipping Śrī Nṛsimha installed there, and proceeded to Koṭīśvara, Barakura,

26 *ibid*, p. 64.

27 *GVK* XI,

Bhatkal, Honavar and Gokarna. A pirate chief, presumably, the Siddi of Janjira, who pounced upon Gokarna to plunder the valuables of the maṭha, was disappointed to find that the Ācārya had already left the place, and in chagrin plundered instead the inhabitants of the place. After visiting Sangama the Ācārya halted at Benkipura, invited by Chief Hanuma. Paṭṭābhirāma, chief of Tarikere, invited him and presented him an elephant to carry the drums of the maṭha, and a large sum of money. Here the Moghal Commander-in-Chief in charge of the administration of Sira called on the Ācārya in his camp with costly presents.²⁸

Sometime after returning to Sringeri, the Ācārya set forth on another pilgrimage to Gokarna. On his way back he was entertained by the chiefs of Bilige and Banavase, and passed through Ikkeri, Sagar and Tirthahalli, and at the request of Somasekhara Nāyak, spent some time in Bednur before returning to Sringeri.²⁹

*Somaśekhara II (1714-34) and
Bāsavappa II (1739-55)*

Somaśekhara II liquidated the debts of the maṭha. Bāsavappa II visited Sringeri, and after he returned to his capital, his minister, a fanatical Vīra Śaiva, had two maṭhas of his faith established in the heart of Sringeri town much to the embarrassment of the Ācārya, who thereupon went on another pilgrimage. The Svāmis of the

28 GVK. XIV, vv. 54-56.

29 The Ācārya's pilgrimages are described in great detail in GVK. cantos XIII to XVIII.

Madhva maṭhas in Udipi welcomed and entertained him. He then retired to Haladi. Peshwa Bāji Rao, who was then campaigning in the Karnāṭa country,³⁰ sent a message to Bāsavappa to have the Vīra Śaiva maṭhas in Sringeri removed, and the neighbouring Karnāṭa chiefs also urged upon Bāsavappa to make it easy for the Ācārya to return to Sringeri.³¹ Bāsavappa issued orders for the removal of the maṭhas and the Ācārya returned to Sringeri.

Gifts from other Karnāṭa Rulers

Hanumappa Nāyak of Santebennur restored the two villages of Danduru and Danapura (1720).³² Kriṣṇa Rāja Wadeyar II of Mysore sent from Srirangapatnam elephants, silk cloth and other offerings to the Ācārya, whom he described as 'the ruler of the Yoga empire seated on the jewelled throne of Śrīngapura.' His officers in Belur made further offerings.³³

The Maratha Ruling Houses and Sringeri

The active association of the Maratha ruling houses with the Sringeri maṭha began during the reign of this pontiff. Rāja Rām's son Śivaji II sent valuable presents to the Ācārya,³⁴ and in 1738-9 Śambhu Chattrapati of the Kolhapur line sanctioned a grant

30 His Chitaldurg and Srirangapatnam campaigns
(1725-1727)

31 *GVK* XVII, vv. 38, 45 and 48.

32 *M.A.R.* 1916, pp. 69-70.

33 *ibid.*, p. 71 and 1933, no. 31.

34 *GVK* XII, vv. 4-8

of two hundred benas a year to the maṭha.³⁵ Peshwa Bāji Rao's interest in the affairs of the maṭha has been stated above. In 1739-40 Bālāji Rao Ballāl Pradhān directed that the Sringeri maṭha should have first preference in socio-religious honours such as *agrapūja*.³⁶

The Ācārya had a marked devotion to Śrī Mahā-baleśvara of Gokarna and to Śrī Mūkāmbikā of Kollur, who was also the tutelary deity of the Keladi Nāyaks. His *Mūkāmbikā stōtra* in the tilting measures of the *bhujaṅgaprayāta* metre and his *Śāradā stōtra* commemorating a Navarātri celebration are two gems of poetry. He conducted festivals in the Sringeri temples on a lavish scale, to which, among other chiefs, the Setupati of Ramanathapuram also sent offerings. He had a liṅga, by name Vidyāśamkara, installed in Rāmeśvaram.³⁷

His last letter to Bāsavappa written in 1739, conveyed the news of his illness and his eagerness to nominate a suitable successor.

Despite losses, the period was in the main one of consolidation achieved with the help of the Keladi Nāyaks and other Karnāṭa chiefs. The settlement of the lands, improvement in irrigation, growth of plantations and offerings from princes compensated for the losses. The wealth thus acquired was spent in works of charity, temple services and grants to scholars. Moghal and Maratha chiefs and generals

35 *Sg R* 67

36 *ibid* 68

37 *GVK XIX*, vv. 48-50

vied with the local chiefs in honouring the Ācāryas for their learning and spiritual eminence.

The benign influence of 'the jewelled throne of Dharma' in Sringeri was shed on all alike. Visiting scholars were lavishly rewarded. By their personal conduct and teachings the Ācāryas lessened the acerbities born of the conflict of contending philosophies and sects. The Keladi Nāyaks, who by family tradition, were followers of the Śaiva sect, accepted the message of Advaita. Veṅkaṭappa I received from the Sringeri guru, the title of *Vaidika-advaita-siddhānta-pratiṣṭhāpaka*. Nothing illustrates better the powerful influence of the teachings of the Ācāryas of Sringeri than the advice of Rāṇī Cannammāji to her adopted son Bāsavappa: '..... Tread not an unworthy path. Avoid acts of sin, practise noble deeds and meditate upon the feet of God. Be merciful and protect those that seek refuge. Do not revile others, practise self-restraint. Yield not to lust etc., that cause the cycle of birth and death. Fear not in adversity and exult not in prosperity. Meditate upon the basic principles of Dharma, and realise the truth of Advaita. Honour those who are proficient in the Vedic lore. Regard life as but a dream and reflect on the question *who am I* Propitiate Siva to enjoy eternal bliss.'³⁸

Another record, dated 1561, inscribed under the orders of Kṛṣṇappa Nāyak, a north Karnāṭa chief, adverts to an essential doctrine of Advaita, the oneness of Śiva and Viṣṇu. Here are excerpts. 'Obeisance to Gaṇapati and Śambu. Some say that

38 STR VIII-8. Also *Nayaks of Ikkeri*, p. 125.

there is no God other than Hari, while others assert that there is no God other than Hara ; to remove this conflict, Hari and Hara out of infinite grace assumed the glorious form of Harihara in Kūḍali (Harihar). May He protect us..... Obeisance to Him, the Lord of the three worlds, supreme, remover of the differences between the Śaivas and Vaiṣṇavas.....'³⁹

Mark the spirit underlying a grant in 1571 to the Dvaita teacher and saint Śrī Vādirāja tīrtha for worship in the temple of Śrī Kṛṣṇa at Udipi in order that the donor Rāmarāja Nāyaka 'may obtain reunion with Śiva.'⁴⁰

And the pilgrimages of the Ācāryas and the temple festivals. They afforded opportunity for all classes of people to approach the Jagadguru for guidance and instruction for their spiritual betterment.

Before closing this chapter, it is worthwhile emphasising that the samsthānam, the origin and growth of which have been traced in this and the two preceding chapters, is only an ancillary to the Śāradā pīṭha, the primary aims of which it is meant to subserve. The resources of the samsthānam also helped to maintain yatis, sādhakas, learned men, temples, feeding houses and other charities.

39 *E. C. XI, Dg 18*

40 *E. C. VIII, Sb 55*

CHAPTER EIGHT

ERA OF LONG TOURS: MESSAGE OF BLESSINGS
CARRIED ALL OVER THE LAND

सच्चिदानन्दभारत्यै नव्यायास्तु नमोऽनिशम् ।
भव्यात्मज्ञाननिर्धूताविद्याकार्योपलब्धये ॥ (39)

मारमातङ्गपञ्चास्यं मदसर्पद्विजर्षभम् ।
नृसिंहभारतिं वन्दे जिताक्षतुरगं सदा ॥ (40)

तत्त्वमस्यादिवेदान्तवाक्यार्थज्ञानवारिधेः ।
पूर्णचन्द्रमसं वन्दे सच्चिदानन्दयोगिनम् ॥ (41)

अभिनवपदपूर्वान् सच्चिदानन्दसंज्ञान्
निगमशिखरवेद्यान् नित्यकल्याणरूपान् ।
त्रिभुवनजनवन्द्यान् सर्वलोकैकहृद्यान्
हृदयकमलमध्ये भावयाम्यम्बुजास्यान् ॥ (42)

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥ (43)

Now begins the decline of the Keladi kingdom which was finally liquidated by Haidar Ali in 1763. The hegemony of the South Karnata country definitely passed to Mysore.

28. ŚRĪ ABHINAVASACCIDĀNANDA BHĀRATI I

(Sanyāsa 1741 : Reigned 1741-67)

Bāsavappa Nāyak II ; and Vīrammāji

When the new Svāmi ascended the Vyākhyāna simhāsana, Bāsavappa Nāyak II was on the throne of Bednur. After him Canna Bāsavappa ruled

for two years and was succeeded by Rāṇī Vīrammāji. The Rāṇī invited the Ācārya to her capital, offered him a sphaṭika līṅga and image of Kṛṣṇa set in rubies and lands valued at three hundred pagodas.¹

Kṛṣṇa Rāja Waḍeyār II (1734-66)

Kṛṣṇa Rāja Waḍeyār II was then ruler of Mysore with his capital in Srirangapatnam. He invited the Ācārya in the sure belief that the Ācārya's presence in his State would bring in the much needed rains for the country, and granted Belavadi² and its hamlets, all worth twelve hundred pagodas.

He also issued a *rahadari* directing his officers to afford proper escort and supply provisions to the Ācārya during his pilgrimage to Rāmesvaram. His Government rendered the necessary help to the Sringeri samsthānam in the collection of dues and contributions, in the maintenance of order in the villages and in the *ācāra vicāras*. Lands granted to the samsthānam by private parties were also ordered to be treated as *sarvamānyam*.³

Other Rulers

Veṅkaṭādri Nāyak of Belur sent offerings to the Ācārya with the assurance that his officers would not interfere with the samsthānam villages situated within his territory.⁴ Vīrappa Uḍeyar, ruler of

1 KNV XII. Quoted in *Nāyaks of Ikkeri*, p. 155

2 M. A. R. 1923 No. 6

3 The letters that the Raja wrote to the Ācārya were adorned with gold illumination. M. A. R. 1916, p. 72 ; 1920 pp 41-44 ; also *Sg R* 32, 39 and 44.

4 M. A. R. 1916, p. 70

Coorg, granted the village of Kodalimande⁵ worth three hundred pagodas to defray the expenses of pūja on the Vijayadaśami day in the temples at Sringeri.

Pilgrimage to Nasik

Peshwa Mādhava Rāo Ballāl Pradhān instituted an annual grant for *agrapūja* to the Jagadguru. In response to an invitation from the Peshwa's uncle Ragunātha Rao, the Ācārya went to Poona in 1760-1. On that occasion Haidar Ali, who had become ruler of Mysore, wrote to the Ācārya:⁶ 'You are a great and holy personage. It is but meet that all should desire to pay respects to you, and I am happy you are responding to Ragunātha Rao's invitation.' With further expression of respect and esteem, he sent the Ācārya an escort of one elephant, five horses, a palanquin and five camels together with presents of gold and silk clothes, shawls, and ten thousand five hundred rupees for the expenses of the journey. From Poona, the Ācārya went to Nasik, where he attained *videha mukti*.

29. ŚRĪ NṚSIMHA BHĀRATĪ VII

(*Sanyāsa*-1760; *Reigned*-1767-70)

In 1766, Peshwa Mādhava Rao and Nizām Ali were at war with Haidar. A brief respite helped Haidar to regain his lost territories. Notwithstanding troubles at home caused by Raghunātha Rao, the Peshwa again made war with Mysore, and both sides being exhausted, peace was concluded only in 1770.

5 *ibid* p. 69 : also 1933, no. 34. The grant was issued from the Chief's capital at Haleri.

6 *ibid* p. 73

Under such circumstances, Śrī Nṛsimha Bhāratī VII could not take charge of the maṭha in Sringeri. Haidar, however, wrote assuring the Ācārya that his officers would see to the proper maintenance of the charities and the protection of the samsthānam lands. The Ācārya attained *videha mukti* in Nasik.

For about ten years, Nasik was the centre from which the Jagadguru propagated the message of Dharma. Between 1761 and 1772, Mādhava Rao gradually enhanced the annual State grant to Sringeri maṭha from two hundred rupees to fifteen hundred rupees.⁷

30. ŚRĪ SACCIDĀNANDA BHĀRATĪ III

(*Sanyāsa*–1770; *Reigned*–1770–1814)

Haidar demonstrated his esteem for the new Jagadguru by issuing nirupas⁸ (1780) to all officers directing them to render all assistance to the maṭha.

Tipu

Tipu, who succeeded Haidar, was opposed by the Marathas, the Nizam and the English. In the course of the campaigns of the 'Third Mysore War' (1790–2), Paraśurām Bhāu marched on Bednur. His hosts commanded by a Patwardhan foolishly plundered Sringeri, looted the temples and desecrated the holy shrine of Śāradā (1791). The loot that was carried away was of the value of sixty lakhs of rupees. Brāhman priests were killed in the affray. In a letter commiserating the Ācārya, Tipu wrote:

7 *Sg R* 69 to 75.

8 *M. A. R.* 1916, p. 73. *Nirupa* is an order from a superior to his subordinates.

‘People who sin against such a holy place will at no distant date suffer the consequences of their misdeeds. People do evil smiling, but will suffer the penalty in torments of agony;’⁹ this adage will be fulfilled. Treachery to gurus will lead to all round ruin, destruction of all wealth and the ruin of the family. He sent four hundred rahatis for the restoration of the temple and the reconsecration of the image of Śrī Śāradā together with a palanquin, elephants and clothes.¹⁰

On several occasions Tipu sought the blessings of the Ācārya. He once wrote that he depended upon three sources of strength, God’s grace, the Jagadguru’s blessings and the strength of his arms.¹¹ He requested the Ācārya to perform *Śatacaṇḍī* and *Sahasracāṇḍī japa* and *homa* saying, ‘I have written to the asaf of Nagar to supply you all the materials required for the great yāga; Triambaka Rao of Nagar and the amildār of Koppa will camp at Sringeri to see to the necessary supplies of vessels, cloth, images (*pratimas*) etc. Kindly see that rituals are performed according to the prescribed rules, give liberal cash presents to Brāhmans, and feed them in thousands every day.’¹² In a subsequent letter the Sultan acknowledged the miraculous effects of the yāga – how he was successful in his enterprise and how rains fell and the land yielded rich harvests.¹³

9 हसद्भिः क्रियते कर्म रुदद्भिरनुभूयते ।

10 *Sg R* 47 to 50 and 59 ; *MAR* 1916, pp. 74–6.

11 *Sg R* 65

12 *ibid*, 51 to 53

13 *ibid*, 66

The Ācārya decided to go to Poona to seek redress for the spoliation of the maṭha (1792). Tipu invited him to Srirangapatnam before proceeding to Poona. Not having heard from the Ācārya for a long time after he reached Poona, Tipu sent a rahadari with money for the Ācārya's return journey, and in his letter expressed his conviction that wherever a godly personage like the Ācārya stayed, there was sure to be prosperity.¹⁴ He had already ordered the asaf of Nagar to attend to the proper conduct of the festivals and charities in Sringeri during the Ācārya's absence. After returning to Sringeri the Ācārya set out on a pilgrimage to Tirupati, and Tipu sent a rahadari for it (1793).

Tipu even desired to make a pilgrimage to Sringeri, but the desire was not fulfilled. Between 1791 and 1798 Tipu wrote twentynine letters to the Ācārya, and every one of them breathes the high veneration he had for the latter.

Nizām Ali

It is remarkable that Tipu's enemies also sought the blessings of the Ācārya. Nizām Ali Khān of Hyderabad issued sanads (1791) renewing all the previous honours paid to the Jagadgurus of Śringeri. He ordered that the property of disciples dying without heirs should vest in the maṭha,—the maṭha seldom enforced this right—and that his officers should help the maṭha in the collection of contributions from disciples and in enquiries relating to ācāra vicāra.¹⁵

14 *ibid*, 63 ; also *MAR* pp. 74–6

15 *MAR*, 1916, p. 71

Maratha Rulers

In 1782-3, Hindu Rāo Ghorpaḍe granted to the maṭha one hundred moyins a year, and in 1786-7 Daulat Rāo Hindu Rāo Ghorpaḍe, the village of Timmanhatti.¹⁶ In 1793-4 Mahadji Sinde donated the village of Pimpalgat.¹⁷ In 1800 Peshwa Bāji Rāo II¹⁸ communicated his decision that agra pūja should be paid to the Sringeri pīṭha in all religious assemblies and requested the Ācārya to send representatives to his court to accept the same. He further declared himself a disciple of the maṭha; and a rahadari (1805) issued by the East India Company refers to the Sringeri Svāmi as the guru of Paṇḍit Pradhān Peshwa Bahadūr.

Other Chiefs

In 1785-6 Bāsavappa Nāyak of Jugali (Anekal taluk) granted the villages of Khasapura in Kottur sīme (modern Bellary district) and Kundurpattadi (Homeli Taluk), and Bāsavappā Nāyak of Santebennur, the village of Basapura for expenses in the temples.¹⁹ The Subrahmaṇyeśvara temple in Sringeri was constructed about this time.²⁰ Chāmarāja Waḍeyār of Mysore conveyed his respects to the Ācārya with presents of elephants and ornaments.

Regent Pūrṇaiya

After Tipu's death, the rightful sovereign Kṛṣṇa Rāja Waḍeyār III was placed on the throne. During

16 *Sg R* 76 and 77

17 *ibid* 78

18 *MAR* 1916, p. 71

19 *ibid* p. 70

20 *ibid*, p. 84

his minority (1799–1811) Diwān Pūrṇaiya carried on the administration as Regent. There is an interesting tradition regarding this minister. A Madhva Brāhman by birth Pūrṇaiya had a prejudice against Advaitins and their Ācāryas. He thought that the Sringeri Ācārya was leading a life of indolence in the midst of plenty and waited for an opportunity to bring about his discomfiture. When the Ācārya was in the capital as the guest of the Sultan, he proposed a polemical contest between the Ācārya and the ablest of the Pandits in Mysore. The Ācārya accepted the challenge on condition that a curtain was laid between him and all the others assembled. Discussions began and soon reached a high intellectual level. To Pūrṇaiya it appeared that he heard the voice of a woman from behind the curtain. Unable to restrain his curiosity, he slightly pushed aside the curtain and peeped in. What a wonderful vision he had ! He saw the figure of Śrī Śāradā discoursing, and slowly it transformed itself into that of the Ācārya. He fell at the Ācārya's feet praying for pardon, and vowed to serve him to the best of his ability. And well indeed did he serve the Ācārya when as Regent of Mysore he was in the plenitude of his power.

Thirty-eight letters²¹ written by the Regent to the Ācārya are on record ; and they, as usual with all royal correspondence in Kannada to the Ācārya, end with the subscription *inṭibinnaha* ('such is the respectful submission'). During the famine of 1803 the Regent requested the Ācārya to arrange for the performance of japas and special abhiṣekam, and later

21 *ibid*, pp. 76 ff ; also *Sg R* 92–108.

expressed gratitude at the fall of rains as the result of the Ācārya's prayers to God Malahānikareśvara.²²

In 1805, the Ācārya was on a pilgrimage for which the Regent afforded all facilities. While at Madras, he saw the Governor.²³ After visiting Kanchi, Kalahasti and other holy places, he went to Srirangapatnam and returned to Sringeri by way of Bangalore.

The Regent strictly enforced on his officers the duty of seeing that the rights and privileges of the Ācārya and the samsthānam were respected. They were told to apprehend ryots and servants of the samsthānam, guilty of misdemeanor, and send them back to Sringeri for punishment. An officious amīldār of Koppa, who interfered in the affairs of the samsthānam, was curtly ordered 'not to have anything to do with the ryots of Sringeri and to return to his taluk at once.' Haidar and Tipu had conceded the right of the samsthānam authorities to take cognizance of and punish, in accordance with the *smṛti* codes, Brāhmins guilty of such offences as theft of gold and drunkenness. This and other powers of the samsthānam were scrupulously protected.

The Regent held that no other Svāmi could be taken out in *adda palaki* and sent through the amīldār of Koppa a stern warning (1807) to a wealthy merchant Hecca Timmayya against instigating the

22 To this day it is the practice in Sringeri to perform abhiṣekam and special pūja to Śrī Malahānikareśvara to ward off threatened drought, and the result has always been efficacious.

Svāmi of Hariharapura maṭha to be carried in *adda palaki* or assume any insignia he was not entitled to.²⁴ Sivaganga maṭha, he declared, should always come after Sringeri maṭha in receiving contributions from disciples.²⁵ The Puttige Svāmi at Tīrthahalli meddled with the affairs of the Haiga maṭha, which resulted in the death of the agent of the latter. Pūrṇaiya instructed his amīldār at Kavaledurga to bring home to the Puttige Svāmi the illegality and highhandedness of his action, and intimated that in regard to the Haiga maṭha and all other maṭhas subordinate to Sringeri, the Sringeri Jagadguru alone could issue the necessary orders (1810).

The Jagadguru enforced in the samsthānam the order of the Regent controlling usury and directing that no higher interest than one varāha per month on hundred varāhas could be levied. Merchants who disobeyed this order were punished with attachment of their property.

In 1811, Regent Pūrṇaiya handed over the reins of government to Maharāja Kriṣṇa Rāja Waḍeyār III on his attaining the age of majority. The Maharāja lost no time in extending a respectful invitation to the Ācārya to visit his capital. While in Mysore, the Ācārya desired to go to Nanjangud to worship Śrī Śrīkaṇṭheśvara, but the Svāmi of the Sumatīndra maṭha, who was then there, objected to the Sringeri Svāmi passing in front of his lodging. There was no other route to the temple. The Maharāja tactfully invited the Svāmi of the Sumatīndra maṭha to Mysore,

24 *ibid* 99-100

25 *ibid* 97.

and the Sringeri Ācārya visited the Nanjangud temple without obstruction.²⁶

The Ācārya then went to Harakeri, which in 1812 the Maharāja had declared a sarvamānyam village belonging to the Sringeri samsthānam, for the *cāturmāsya* vows for the year, and there cast off his mortal body. Thus passed away from this world an eminent sage, whose spiritual greatness commanded the veneration of the Muslim and Hindu rulers of Mysore, Peshwas Mādhava Rao and Bāji Rao II, Mahadji Sinde, Nizām Ali Khān, and last but not least the governors of the East India Company.

31. ŚRĪ ABHĪNAVA SACCIDĀNANDA BHĀRATĪ II

(*Sanyāsa*—1814 ; *Reigned*—1814–7)

This was a short reign of three years. The Maharāja wrote to the Agent Venkatācala Bhaṭṭa: ‘the Spiritual Throne of Sringeri being pre-eminent and the Svāmi new to his charge, he should manage its temporal affairs in such a way as to safeguard its property and maintain its prestige’—another proof of the Maharāja’s solicitude for this ‘pre-eminent spiritual throne.’

When the Svāmi felt his end was approaching, he ordained a young Brahmācārī, a native of Sringeri agrahāra, and six days later passed away.

32. ŚRĪ NṚSIMHA BHĀRATĪ VIII

(*Sanyāsa* 1817 ; *Reigned* 1817–1879)

Śrī Nṛsimha Bhāratī was born in 1798. Even as a boy, he had walked all the way to Kasi to learn

the Śāstras from learned Pandits, among whom was Vāñceśvara Śāstri also called Cintāmaṇi Kuṭṭi Sūri, a disciple of the renowned Ahobila Paṇḍita. After assuming the headship of the pīṭha, the Ācārya strenuously applied himself to securing high proficiency in several branches of learning, besides mastering the details of the administration of the maṭha. In the affairs of the samsthānam, he brought order where there was confusion. He conquered hunger and sleep. When he was hardly fifty years of age, he gave up normal food, and subsisted on a handful of boiled *pāgal* (*Momordica charantia*). He spent practically the whole day in meditation and pūja. While he was in Bangalore in 1858, Commissioner Bowring, who had heard of the austere and godly life of the Ācārya, wished to see for himself the truth of the reports, and one day at one A.M., he went incognito to the Ācārya's camp and slightly drew aside the curtain in front of the pūja hall. Oblivious of what was happening around and with his head bent down, the Ācārya was offering flowers to Śrī Candramaulīśvara. The Commissioner contemplated on the spectacle with reverence and wonder. His letters to the Ācārya are eloquent expressions of his esteem.

The Ācārya was proficient in Telugu, Kannada, Tamil, Marathi, and Hindustani, and it is needless to mention his mastery of Samskrit. This made it easy for disciples from all over India to approach him with their personal problems and receive his guidance.

His was an indomitable will, and he never swerved from any decision he had taken. Never aggressive, never impatient, he gently set about working till his

purpose was accomplished. From constant meditation on God Nṛsimha, his mien assumed a character of stern sublimity and struck awe and reverence in the minds of those who approached him. His heart, however, was very tender and would easily melt at the sight of distress.

A few instances of the Ācārya's trait of firmness and purposefulness may be recalled. In the course of his northern tour, he approached Nagpur. The Bhosle Rāja, who was plunged in luxury and idleness, showed dīsrespect to the maṭha. Though the Ācārya had little regard for personal show and prestige, he could not put up with an affront to the pīṭha he represented. He fixed his camp in Kampti and stayed there for several months at considerable expense to the maṭha, awaiting the time when the Rāja would show penitence. During this time the Raja met with unexpected troubles, and realising it was all due to his misconduct towards the sage, walked to the Ācārya's camp, sought his pardon and escorted him to his capital.

During his stay in Ramesvaram in 1838, the Ācārya was accommodated within the temple enclosure. The pilgrim to Ramesvaram bathes in the sacred wells within the temple and finishes by bathing in a well called Koṭi tīrtha. The keepers of this well draw water in buckets and pour it over the head of the pilgrim. The Ācārya wished that his attendants should draw water for his use. This the keepers did not permit. The Ācārya went to another well, Sarva tīrtha, finished his ablutions with its water and said to the assembled disciples that their pilgrimage would be complete if they bathed in the water of the Sarva

tīrtha. Thereafter pilgrims forsook the Koṭi tīrtha, which became filthy, and the keepers lost their emoluments. When in 1872 the Ācārya came to Madurai on his next tour, the keepers approached him and implored forgiveness. The Ācārya went to Ramesvaram in 1873, got the well drained and poured water sanctified by him into it, and thereafter the tīrtha was resorted to by pilgrims.

During the second visit to Madurai, the Acarya was accompanied by his young disciple, his successor-designate. The junior Ācārya wanted to enter the sanctum of Goddess Mīnākṣī to offer worship, which the officiating priests – bhaṭṭars they are called – did not permit. The Ācārya went to the temple, had two cocoanut fruits brought and invoking the Divine Presence of the Goddess on them, offered worship to them. Thereafter worshippers, who went to the temple, dispensed with the services of the bhaṭṭars and themselves made the offerings at the threshold. A leading lawyer of Madurai, S. Subrahmanya Aiyar, who later adorned the Madras High Court Bench as Chief Justice, was the first to do this, and others followed. The bhaṭṭars, who in consequence, suffered privation went to the Ācārya's camp and begged him to restore the former practice. The Ācārya came once more to Madurai at their request, and transferred back the Divine Presence to the mūrti in the shrine, and people, thenceforth, made their offerings in the customary way.

Kriṣṇa Rāja Waḍeyār III

Maharāja Kriṣṇa Rāja Waḍeyār invited the Ācārya to Mysore in 1822, but the latter, who was

then in Harakeri went directly to Sringeri. The visit took place in 1828, and in honour of the event, the Maharāja renewed the sanad of the grant of Belavadi,²⁷ which had been formerly ceded in 1760, but had not come into the possession of the maṭha. To this village, he added Sirakaradi in Koppa taluk and Andavalli in Chandragutti taluk, altogether fourteen villages with eight hamlets attached to them. The Maharāja confirmed the right of the maṭha to own and cut sandalwood trees in the sarvamānyam lands, and issued several orders to amildars to exempt articles brought to the maṭha from taxes²⁸ and to enforce the disciplinary action taken by the maṭha against wrong doers. Palace servants also were brought under the jurisdiction of the maṭha in the matter of *ācāra vicāra*. He further confirmed the right of the maṭha to the property of disciples who died without heirs, subject to the limit of the value of a thousand rupees ; and if the value exceeded the limit, the permission of the Government had to be obtained.²⁹ An order dated 1826 modified the prevailing practice of including fallen women of the families of disciples among the items of special *cāradāya* of the Government and directed that these unfortunate women should be handed over to the maṭha to be reclaimed and reformed.³⁰ This is an event of tremendous social importance. Civil suits,

27 *MAR* 1916, p 79 ; also *Sg R* 136-9.

28 *Sg R* 141, 142, 144.

29 *ibid*, 128

30 *ibid*, 129. *Cāradāya* is income from the sale of unowned living creatures.

such as those relating to partitions of property among the disciples, were referred to the maṭha.³¹

The Maharāja jealously upheld the primacy and prestige of the Sringeri pīṭha by forbidding Svāmīs of the minor maṭhas to use unauthorised insignia such as *śvetaccatra* and *makaratoraṇa*, and directing the Svāmīs of Hariharapura, Tirthahalli and Mulabagal maṭhas, and such others as were subordinate to Sringeri, to be guided by the instructions that the Sringeri maṭha might issue.³² (1828).

Three records dated 1841, 1843 and 1847 relate to communications³³ addressed to the Sringeri Ācārya by Śrī Abhinavoddanḍa Gaṅgādhara Bhāratī, Svāmi of Sivaganga maṭha, who on account of age was unable to manage his maṭha, and, not satisfied with the conduct of his disciple, the successor-designate, requested Śrī Nṛṣimha Bhāratī to nominate a suitable Svāmi for his maṭha and train him properly.

Other communications from the Maharāja refer to presents of costly jewels, silver and gold vessels to the deities in Sringeri, and a car for the Śrī Śāradā temple. The Svāmi had a car made for the temple in Chamarajanagar, and at the request of the Maharāja sent a Śrī Cakra to be installed under the pedestal of the Goddess Prasanna Pārvatī in the Jñānānandēśvara temple on the Maṇikarnikā near Srirangapatnam. One particular document, though not of much importance, reflects the Maharāja's consideration for the feelings of the Ācārya. The palace purohit,

31 *ibid*, 130.

32 *ibid*, 134 ; also *MAR* 1916, p. 82

33 *MAR* 1916, p. 85 .

who was attending to the maṭha post of ācāra-vivahāra, found it difficult to discharge his duties both to the palace and the maṭha. In suggesting the appointment of a special officer for the work of the maṭha, the Maharāja requested the Ācārya 'not to suppose that his order was wilfully disregarded by his chief disciple³⁴ (as the Maharāja described himself.)'

A bakshi, who as faujdar of Nagar, had been guilty of fraud and embezzlement, abetted the seditious proceedings of a base pretender to the throne of Nagar (Bednur) and fanned an insurrection (1830-1) which spread as far as Bangalore. The State forces and the subsidiary troops were sent to put down the revolt. In the midst of all his pre-occupations, the Maharāja, ever mindful of the safety of Sringeri, ordered his diwan to see to the protection of the maṭha and sent a biradari of horsemen to guard the maṭha till quiet was restored.

Alleging on dubious grounds misrule against the Maharāja, Governor-General Bentinck placed Mysore under the administration of British Commissioners (1831). The Commissioners, however, took a very helpful and sympathetic interest in the affairs of Sringeri. Mark Cubbon declared in 1837-8 that no appeal would lie to Government against orders passed by the maṭha,³⁵ and also decided that revenue returns need not be submitted to Government by the authorities of the samsthānam, which could freely exercise its time-honoured privileges, such as exemptions from taxes, enforcement of law and order within its limits and the right to inquire into civil suits.³⁶

34 *ibid.* p. 81

35 *Sg R* 179.

36 *ibid.*, 181 and 182.

An official memorandum of the Chief Commissioner,³⁷ after stating that 'the Inams of Sringeri maṭha consist of (i) the Sringeri cusbah and dependent villages and hamlets, known as the Sringeri Māgāṇi, (ii) inam villages in other taluks, and (iii) minor inams in Government villages, records that the Chief Commissioner has informed the Agent (of the maṭha) (1) that no. (iii) must be surveyed, and treated like the Government lands around them; (2) that it is very desirable that no. (ii) should be surveyed, but that the measure would not involve any interference with the existing rates of assessment therein and that it would not, however, be put into execution without the guru's consent, which the Chief commissioner trusts will be given to its adoption; and (3) that no. (i) will not in any way be interfered with except as regards the laying down of the outer boundary of the Māgāṇi which must be done is surveying the adjoining villages. In communicating the above, the undersigned is directed to convey the assurance of the Chief Commissioner's sincere wish to consult, and if possible, meet the wishes of the venerable Guru in this, and all other matters connected with the property of the Mutt.'

The Maharāja expressed in a letter to the Ācārya in 1834, the poignancy of his feelings at the turn of affairs. He wrote several letters to the Ācārya's camps in the north requesting his return to Mysore and offering to defray the expenses of the return journey. He kept the Ācārya informed of the several auspicious events in the palace. In 1854, the Ācārya paid his second visit to Mysore, and initiated the

37 Dated Nandidroog, 18/19 April 1872.

Maharāja into the study of the *Śiva Gīta*; on that occasion the latter announced an annual grant of twelve thousand rupees to the maṭha. In 1861, the Maharāja visited Sringeri.

Northern Tour

Soon after Mysore was taken under British administration, the Ācārya went on a long tour of pilgrimage to the north. Collector Alexander Nisbet welcomed the Ācārya at Dharwar, and provided him with considerable escort 'during his pilgrimage to Nasik, Dwaraka, Kuruksetra, Kasi, Badarikasrama, Jagannath, etc.' (1842).³⁸ In welcoming the Ācārya to Hyderabad, Prime Minister Chaṇḍu Lal communicated an order of the Nizām's Government 'that none should disobey the authority of the Svāmi in the matter of religion'.³⁹ The Ācārya's progress through the North Indian States was marked by demonstrations of respect and devotion. The Gaekwad of Baroda issued a rahadari to help the progress of Ācārya's party. Annual cash contributions and offerings to the maṭha were promised by Jayāji Rāo Sinde of Gwalior, Tukoji Rāo Holkar of Indore, Jaswant Rāo Pawar and Haibat Rāo Pawar of Dhar, Shāji Rāja Bhosle of Akalkot, Bhāskar Rāo Dādāji Sachiv of Nargund and Narasing Rao Sitole Deshmukh.⁴⁰

Choice of a Successor

When the Ācārya returned to Sringeri after his northern tour, he was sixty years old, and it occurred

38 *Sg R* 79.

39 *MAR* 1916, p. 71.

40 *Sg R* 79 to 89.

to him that he should nominate his successor and give him suitable training. For eight years he searched for a suitable nominee, and at last fixing his mind upon a promising boy, he came to Mysore. The boy, Śivasvāmi, an orphan, was under the guardianship of his brother Lakṣmī Narasimha Śāstri, a pandit at the court of Mysore. Lakṣmī Narasimha was loath to part with the boy, and it needed a lot of persuasion and a mild threat from the Ācārya and the Maharāja before he consented to hand over his brother to the Ācārya. Young Śivasvāmi was admitted into the Sanyāsa āśrama under the name of Śrī Saccidānanda Śiva Abhinava Nṛṣimha Bhāratī Svāmi. The formal installation of the junior Ācārya was attended by the Maharāja and the Chief Commissioner.

Second Tour in the South

The Jagadguru and the young Svāmi then started on another extended tour. Leaving Srirangapatnam, they visited Nanjangud and Chamarajanagar, and then toured the districts of Coimbatore, Salem, Tiruchirapalli, Madurai, Ramanathapuram, Tirunelveli, Chingleput, Madras, North Arcot, Cuddapah and Kurnool. During this tour, which lasted twelve years, the Mysore, Madras and India Governments had made proper arrangements for the reception of the Ācāryas and providing escort suitable to their position. In a memorandum⁴¹ Commissioner Bowring desired all officers 'to afford the Guru all requisite aid' and direct their subordinates 'to receive him with becoming attention,' and further said that 'the Guru as the Head of the Smartha Faith has always been treated with *peculiar honours enjoyed by no other spiritual*

41 Dated Bangalore, 20th December 1867,

preceptor.' In a letter to the Government of India,⁴² the Commissioner observed, 'The Sringeri Guru is the acknowledged Spiritual Director, not only of the greater proportions of the Hindus of Southern India, but also of those leading Maharatta Houses, such as Holkar and the former Peshwas. It may be said that *his influence is far greater than that of any Spiritual Guide in India*, and I presume it is for this reason that he is regarded with such unlimited respect....The Guru Nursingh Bharati is a venerable old man of 72, who has been a great traveller and has a considerable reputation for learning. He is deservedly respected, being very unassuming in manner and having a well-established character for benevolence and wisdom.'

During these twelve years, the Jagadguru had made all arrangements for the suitable training of his successor. He returned to Sringeri in 1877 and entered mahāsamādhi in 1879. Before he cast off his mortal body, he had in mind a pilgrimage to the shrine of Śrī Mahābaḷeśvara in Gokarna. At the time of his passing away, he was heard to murmur, 'get the palanquin ready so that I may hasten to the feet of Lord Mahābaḷeśvara.' A little later he murmured again, 'how clever are our bearers; they have taken me to Gokarna and back in such a short time': Mark the coincidence. Just at that hour, the agent of the Sringeri samsthānam in Gokarna saw in a dream-vision the Jagadguru entering the shrine and offering worship. Is there anything that a Yogin cannot do, a Yogin whose Ego-consciousness is one with Cosmic consciousness, whose mind is one with the Cosmic mind?

42 General No. 2396—101 of 1868-69. Dated Bangalore 27th July, 1868.—italics ours.

The period of more than a century and a half covered by this chapter witnessed wars, mutinies, the rise and fall of States, depredations and famines. In such a period, Muslim Rulers hailed the Sringeri guru as their saviour and guide. Hindu Rulers called themselves his chief disciples and hastened to offer *agra pūja*; Indian States and British Provinces supplied biradaris of silledars—all these are certainly a measure of the extraordinary prestige of the Guru which was acknowledged all over India. This is not, however, the whole picture. Millions of humble folk got the opportunity of seeing the great Guru, and felt their lives sanctified. It is on record that in the South Maratha country a band of thugs, who came to plunder Śrī Nṛsimha Bhāratī's camp after nightfall, became his disciples under the influence of his words, and guided him and his party through the jungle. To the longing and harassed souls of millions from the Himalayas to Ramesvaram his benediction came as a soothing balm.



CHAPTER NINE

THE RE-DESCENT OF ŚAMKARA

श्रीसच्चिदानन्दशिवाभिनव्य-

नृसिंहभारत्यभिधान्यतीन्द्रान् ।

विद्यानिधीन् मन्त्रनिधीन् सदात्म-

निष्ठान् भजे मानवशंभुरूपान् ॥ (44)

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।

नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥ (45)

33. ŚRĪ SACCIDĀNANDA ŚIVA ABHINAVA
NṚSIMHA BHĀRATĪ

(Sanyāsa : 1866 ; Reigned : 1879-1912)

Parentage

Guṇikal Rāmā Śāstri was laureate among the court pandits of Maharāja Krishna Raja Wodeyar III of Mysore. An erudite scholar, who wrote the *Śatakoti*, a standard work in Nyāya, he was held in high esteem all over the country. His eldest son Lakṣmī Narasimha Śāstri succeeded him as court pandit, and wrote the *Śatakotimaṇḍana* in defence of his father's work against attacks of jealous critics. His third son Śivasvāmi was born in 1858 (*Piṅgala, Phalguṇa Ba 11*). Even as a child he lisped words of divine praise. He lost his father in his second year, and his mother in his fifth ; and was brought up and educated by his brother. In 1866, Śrī Nṛsimha Bhāratī Svāmi ordained him under the dīkṣa name of Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī. The young sanyāsin, eight years old, was fatigued at the end of all the daylong rites of ordination and when he was put to rest, much to the

wonder of his guru, he murmured in his sleep, *sarvoham, sarvoham*, manifesting the spiritual potentiality that lay in store for him.

First Tour

After the formal installation the two Ācāryas started on a tour. After visiting Srirangapatnam, Nanjangud and Chamarajanagar, they toured the districts of Coimbatore, Salem, Tiruchirapalli, Madurai (then including Ramanathapuram), Tirunelveli, Chingleput, North Arcot, Madras, Cuddapah and Kurnool, and returned to Sringeri in 1877. During the twelve years the tour lasted, the education and training of the young Acārya were completed under the personal care of the senior guru. On Śrī Nṛsimha Bhāratī Svāmi attaining *mahāsamādhi*, Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī ascended the *Vyākhyāna simhāsana* of the Śāradā pīṭha as thirty-third in apostolic succession.

Second Tour to the North

The first six years of his incumbency were spent in constant pūja and in yogic exercises, in which he soon attained perfection. He was in constant spiritual communion with his guru, and this gave him the necessary inspiration and sustaining faith.

Annā Sāheb, a wealthy Jāghīrdar, who had recently provided the vimānam of Śrī Vidyāśamkara temple with gold pinnacles, requested the Ācārya to visit the Deccan to which the latter agreed, and started on the tour in February 1886. He first went to Gokarna to worship at the shrine of Śrī Mahābaḷeśvara, who was in the last thoughts of his guru. He then visited Jamkhandi at the pressing invitation of

the chief, Rāmachandra Paṭwardhan, who presented a diamond necklace and offered to meet the expenses of one of the festivals in Sringeri. Visiting one place after another the Ācārya reached Kolhapur, where the Svāmi of the local maṭha received him with due respect. The Ācārya did not proceed beyond Poona, and started on his return journey. In Bellary, the Liṅgāyats, who first objected to the Ācārya being taken in procession, were so overwhelmed by his inspiring presence and charm of expression that they withdrew all their objections, and the procession passed without a hitch. After about four years of absence, the Ācārya returned to Sringeri in 1890.

Third Tour – to the South

Life in Sringeri for the next two years was a quiet one for the Ācārya, who daily gave lessons in advanced works on Vedānta. Maharāja Chāmarāja Waḍeyār sent a pressing invitation, which the Ācārya accepted and went to Mysore in 1891. There he held the annual sadas of pandits during the Gaṇapati pūja festival, in which the most celebrated scholars of South India participated. The Maharāja attended many of the evening discourses. After visiting Nanjangud, the Ācārya went to the source of the Kāverī in Coorg. Satyamangalam and Gobichettipalayam were then visited; in the latter town the Ācārya consecrated and installed the mūrti of Śrī Subrahmaṇya in a temple built by a wealthy resident of the place. He then visited the agrahārams on the banks of the Kāverī, and at Aiyampalayam laid the foundation of the Śrī Daṇḍapāṇi temple at the request of a wealthy mirasdar. Then to Kadattur, from where he went to Palni,

Madurai and Ramesvaram. During the *navarātri*, which he celebrated in Rāmānāthapuram at the earnest solicitation of the Rāja, he stopped the gruesome form of worshipping the Goddess by sacrificing sheep, and installed within the palace enclosure Śrī Rāja Rājeśvari and a Śrī Cakra, and arranged for the daily pūja according to Vaidik rites, for which the Rāja set apart a village yielding an annual revenue of twelve thousand rupees. The Rāja further offered to the maṭha five villages in his zamin. He then visited Koilur near Karaikudi, which is the seat of an Advaita maṭha conducted by the Nagarattās (Nāṭṭukkoṭṭai Cheṭṭiyārs), and several other towns in the Chettinad. The Nagarattārs gave him rupees thirty thousand towards the renovation of the temple of Śrī Śāradā in Sringeri. There he heard the news of the death of Maharāja Chāmarāja Waḍeyār which much distressed him.

Proceeding to Tirunelveli, he visited Bāṇatīrtha, the source of the Tāmraparnī, where the Zamindar, of Singampatti entertained him. On the return journey he installed Śrī Daṇḍapāṇi, Śrī Prasanna Parameśvara, Śrī Prasanna Pārvatī and Śrī Śrīnivāsa in the temple which Mirasdar Tāṇḍavarāya Pillai had built at Aiyampalayam. (April 1895). At Bangalore he received an invitation from the Maharāṇī Regent, and went to Mysore to console her and bless the young princes. He initiated the Maharāṇi into some mantras and the daily pūja of Śiva. He returned to Sringeri in 1895.

With the help and blessings of the Jagadguru and the co-operation of the descendants of Śrī Appayya Dīkṣita, a devout yati, Svāmi Mahādevendra Sarasvati

got the Śrī Mārgabandhu temple in Virinchipuram (near Vellore), associated with the sacred memory of the Dīkṣita, renovated, performed the *kumbhābhiṣekam* and arranged for regular daily worship (1892).

It may be recorded here that in 1894-5, the Government of the Maharāja Sinde of Gwalior communicated their decision that in that State the Sringeri maṭha should be given precedence over the Śaṅkeśvar maṭha.¹

Revenue Affairs

The affairs of the samsthānam called for attention. About the year 1800, Brahmadāyam and Devadāyam ināms distributed by the Jagadguru constituted two-thirds of the total area. With the passage of time, lands were alienated in a manner that defeated the purpose of the grants. Many of the alienations were unauthorised. Some Devadāyam lands had passed out of the control of the samsthānam. The Ācārya requested the Maharāja to help him to set right this lamentable state of affairs. Diwan Śeshādri Aiyar took up the matter; the titles were scrutinized, lands unjustly alienated were restored and the rights of the ināmdars, tenants and the samsthānam were defined (1897). This settlement, followed up with careful supervision, resulted in the enhancement of the annual revenue from sixty thousand to one hundred and thirty thousand rupees; the lands granted by the Setupati in Ramanathapuram yielded eight thousand rupees.

1 Sg R 91. Communicated by the Secretary, Council of Regency.

Soon after he returned to Sringeri, he established the *Sad Vidyāsañjīvinī* providing for studies in the Vedas and the Śāstras. He himself taught Vedānta to some advanced students.

Pandit Madan Mohan Māḷaviya deputed one of his friends to invite the Ācārya to Varanasi to lay the foundation stone of the Hindu University. The Ācārya regretted his inability to proceed to Varanasi at such short notice, and instead sent a pair of his guru's sandals, which, he said, would impart greater blessings to the enterprise than he could ever do.

The Jagadguru's mind was set on retirement and tapasya. He had a portion of the jungle to the south of the river cleared and an āśrama put up in the clearing, which he named *Narasimhavana* after his guru. He lived there for most of the year, visiting Śrī Śāradā's shrine on Fridays; but the *cāturmāsya* months, he spent in the maṭha buildings. Maharāja Krishna Rāja Wāḍeyār with his brother and his tutor Fraser came to Sringeri in 1898 to obtain the guru's blessings before assuming the reins of administration. He repeated the visit in 1901.

Means of combating the spread of Materialism. Desire to bring about the 're-descent of the spirit of Śrī Śamkara'

The need to take effective steps to counteract the spread of irreligion and materialism and indifference, if not opposition, to the age-long spiritual and moral codes was very prominent in his mind. Centuries ago, when there was spiritual chaos in the land, Śrī Śamkara incarnated and revived the

dharma of the land. The Ācārya, longed for another descent of the Spirit of the Master for which purpose he felt it necessary to build a shrine at the birthplace of Śrī Śamkara, and make it a great centre of pilgrimage to radiate spiritual influence all over the land.

As a first step he instituted the annual festival-Śrī Śamkara Jayanti - a five day festival in April-May in honour of the great Master's birthday.²

Diwān Śeshādri Aiyar succeeded in discovering the site of the ancient agrahāra in Kālady (Kālaṭi), the birthplace of Śrī Śamkara. The Ācārya deputed the learned Naḍukāverī Śrīnivāsa Śāstri to go to the place every year and conduct the festival. In 1905 the Ācārya sent his agent Śrikanṭha Śāstri and A. Rāmachandra Aiyar, a retired Judge of the High Courts of Travancore and Mysore, to acquire with the help of the Travancore Government the land about Kālady. The pious and highminded Maharāja Rāma Varma (popularly called Śrī Mūlam Tirunāl) and his Divan V. P. Mādhava Rāo readily fell in with the proposal. The Maharāja introduced in the State as Law, the provisions of the Government of India Act of 1904 for the Preservation of Ancient Monuments, and in pursuance thereof 'acquired' Kundakara puraiyadamlekkam 'No. 115 registered in the name of Kaipalli Nambutiri,³ and in the possession of Tekkematam Svamiyar and other lands in Kaladikara

2 The festival has since become popular in the country and *Caitra Su 5* is now marked in the almanacs as Śrī Śamkara Jayanti day.

3 It may be recalled that Kaipalli is the name of the *illom* to which Śrī Śamkara belongs.

Manjappa Proverthy, Kuttanad Taluk, which are associated with Sri Samkaracharya containing sites which are known as his birthplace, the site where his house stood and the site on which the remains of his mother were cremated.'

An excerpt from the Government order dated January 27, 1906, will be of interest: 'As another step towards the introduction of this scheme, Government considers that measures should be adopted for the preservation of the birthplace of Sri Samkaracharya, the great religious teacher and reformer, whose name is held in veneration throughout India. It is situated in the village of Kaladi, Manjappa Proverthy, Kuttanad Taluk on the banks of the Alwaye. The locality is treated as *sankethum* or place of sanctity. There is a walled enclosure in a compound close to the river, which according to tradition, is the site on which the remains of Sri Samkaracharya's mother were cremated, and the ghat in the river close by is also held sacred as having been used by the great reformer in performing the obsequies of his mother.'

Close by is the shrine of Śrī Kṛṣṇa, dear to the heart of Śrī Śamkara's mother. The Maharāja placed the site thus acquired at the disposal of the Jagadguru with an offering of ten thousand rupees to effect a clearing for the shrine proposed to be built.

Fourth tour—to Kalady

Overjoyed with the initial success of his scheme, the Jagadguru sought the grace of Śrī Śāradā and commenced his tour to Kalady. During these years he had become so enamoured of a quiet life of

contemplation and communion with the self in the quiet retreats of Narasimhavana, that it was a great wrench tearing himself away from the place. The verses that he addressed to Śrī Śāradā on the occasion came from the depth of his heart and reflect the working of his mind and his spiritual experiences. ‘Why then do you send me away from your presence (कस्माद्दूरीकरोषि)? I was happy spending my time visiting my Guru’s shrine or the shrine of Śrī Vidyātīrtha, wandering along the Narasimha hill, chanting the *Vivekachūdāmaṇi* or *Ātmavidyāvilāsa* or the hymns of Śrī Śamkara or seated on the sands of the river fixing my mind on the *paratattva* (the Eternal Truth)? Am I not your child entrusted to your special care by my guru?’—in these and similar strains did he pour out his heart.

But the great scheme called for fulfilment—It was Śrī Śāradā’s behest as he understood it. Before he left Sringeri he laid the foundation of a new temple for Śrī Śāradā to be built of granite. The Maharāja with his wife, mother and brother paid a sudden visit to the Ācārya, and received initiation in the *Śivapañcākṣarī* and *Śrī Vidyā* mantras and the worship of *Śrī Cakra*.

Leaving Sringeri in February 1907, the Ācārya reached Bangalore in May. At the request of V. P. Madhava Rāo, who had become Diwan of Mysore, and A. Rāmachandra Aiyar, he installed an image of Śrī Śamkara in the newly acquired plot in Śamkarapura in the heart of Bangalore City. Passing through Mysore by quick marches, he reached Gobichettipalayam, and visiting the villages on the banks of the Kāverī, arrived at Jambukesvaram

(Tiruvanaikoil) near Tiruchirapalli to participate in the kumbhābhiṣekam of the temple of Śrī Jambunatha and Śrī Akhilāṇḍeśvarī, which had been renovated by Chidambaram Cheṭṭiyār of Kanadukattan. After a brief halt at Srirangam and Tiruchirapalli, he travelled to Koilur through Pudukkottai, and after spending a few days in Kanadukattan, Karaikudi and Devakottai, he performed the year's *cāturmāsya* at Kunnakudi. Then Madurai, Ramanathapuram, and Ramesvaram were visited. The disciples in the towns and villages of Tirunelveli district gave him a rousing reception, and out of their munificent contributions, two lakhs of rupees were earmarked for the consecration of the Kalady shrines. The Ācārya went to Papanasam and Bāṇatīrtha falls, and spent three days in the famous shrine of Śrī Kanyākumārī in Cape Comorin. When he reached Trivandrum in 1909, a royal and unprecedented reception awaited him. The Maharāja presented an elephant and another sum of ten thousand rupees towards the expenses of the consecration of the Kalady shrines.

The Consecration of the Kalady Shrines

At Perambavur, five miles from Kalady, the agent of the maṭha Śrīkaṇṭha Śāstri and Rāmachandra Aiyer came to the Ācārya to report progress. The Ācārya soon went into *samādhi*, and there stood before him the vision of Śrī Āryāmbā, mother of Śrī Samkara, as if welcoming him with a winning and benevolent smile. Reaching Kalady, the first place he visited was an aśoka tree which stands at the place where the blessed lady was cremated by Śrī Samkara.

Kalady, for long a sleepy hollow in the woods, pulsated with a new life on the arrival of the Ācārya.

Two beautiful shrines had been built, one for Śrī Śamkara and the other for Śrī Śāradā, both of which the Jagadguru consecrated on Monday, February 21, 1910, (*Saumya, Māgha Su* 12). The act symbolised the re-descent of Śrī Śamkara on earth, and the Ācārya prayed to both Śrī Śamkara and Śrī Śāradā to establish in the land the reign of Dharma and ensure the well being of all people.⁴

The Svāmi of the Sivaganga maṭha was also present during the ceremonies. During his stay in Kalady, the Ācārya received the Maharājas of Mysore and Cochin, and the Diwans and high officials of the States of Mysore, Travancore and Cochin.

On the return journey the Ācārya passed through Cochin State, Coimbatore, Salem and Tiruchirapalli districts, and reaching Aiyampalayam installed in the Śrī Daṇḍapāṇi temple of Tāṇḍavarāya Pillai, an image of Śrī Śamkara. His agent had already installed there an image of the Ācārya. In the Mysore State, he visited Nandi hills and then Bangalore, where in the newly built maṭha buildings, he instituted a College of Higher Samskrit Studies—the *Bhāratīya*

4 Here are two verses :—

आस्तिक्यरत्नमिह पुण्यचयेन लभ्यं
 कल्यम्बुधौ निपतितं तरसार्यपाद ।
 उद्धृत्य तेन परिपालय लोकमेनं
 श्रीशंकरार्य मम देहि पदावलम्बम् ॥
 सान्निध्यमस्मिन्कुरु मूर्तिवर्ये
 चिरं कृपातो जगदम्ब वाणि ।
 प्रवर्तयासेतुतुषारशैलं
 सद्धर्ममेनं जगतां हिताय ॥

Bhaktisudhātaraṅgiṇī pp. 185 and 93

Gīrvāṇa-prauḍha-vidyā-abhivardhanī, and declared open the residential quarters for teachers and pupils which V. P. Mādhava Rāo had donated. Reaching Sringeri in March 1911, he hastened to the shrine of Śrī Śāradā and sang hymns of thankfulness beginning with the word अद्रक्षं and ending with the refrain इतःपरं किं करणीयमस्ति ?—‘I have seen the Mother.....What then remains to be done?’ A short time before he reached Sringeri, a fire had destroyed the temporary shrine of Śrī Śāradā, but the image within was not affected and even the flower garlands had not withered! ‘The Kena Upaniṣad has sung that Agni, Vāyu and the other Gods presiding over the elements of nature are powerless before the Supreme Light from whom they derive power. What wonder then,’ exclaimed the Ācārya in a fine extempore verse, ‘that the mūrti of Śrī Śāradā was unscathed, her garlands and drapery in tact, when flames licked the enclosing wooden walls.’⁵

The choice of successor :

Attainment of Videhamukti

The Jagadguru had already fixed upon Narasimha Śāstri, a young man born in Sringeri, of sparkling intelligence and exemplary character, for nomination as his successor to the pīṭha. He had prayed to the Devī fervently to make Narasimha ‘a paragon of wisdom, a pupil devoted to me.’ Narasimha was at

5 प्रोक्तं केनागमान्ते किमु परममहः सन्निधौ स्वस्वकार्या

शक्तादेवाबभूवुः शुचिपवनमुखा इत्यमुं मुख्यमर्थम् ।

जानन्त्वात्माङ्घ्रिनम्रा इति विधिरमणीदारुणेहे स्थितासी-

ज्ज्वालामालाकुलेऽस्मिन्सुमवसनयुता दाहगन्धेन शून्या ॥

that time pursuing higher studies in the Samskrit College in the maṭha at Bangalore. Early in March 1912, the Jagadguru felt it was time for him to renounce his body. Finally resolved to initiate his successor, he directed that Narasimha Śāstri should be brought to Sringeri after informing the Maharāja.

On March 20, 1912, (*Paritāpi, Caitra Su 2*), the great Ācārya attained *videha mukti* and his mortal remains were interred in Narasimhavana, and over the samādhi, a liṅga was installed. Śrī Narasimha ascended the pīṭha on April 7 under the name of Śrī Candrasekhara Bhāratī Svāmi.

A prince among *atmajñānis*, an exemplar of bhakti, a veritable Bhāratī in knowledge, an adept in yoga, Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī Svāmi was universally hailed as an *avatār* of Śrī Śamkara. And appropriately enough he conceived the need to resuscitate Kalady, the birthplace of Śrī Śamkara. His universal sympathy and benevolence drew to his presence men of all religions. Muslims and Christians no less than Hindus saw in him a saint full of purity and godliness. Tutor Fraser avowed that his conversation with the Ācārya had lifted his soul above life's turmoil. Wrote Charles Johnston: 'He is a man of the highest character, a magnetic personality, a fine Sanskrit scholar, and a perfect master of the intricacies of the Vedānta philosophy.' While adoring princes offered thousands of rupees, poor devotees offered their bhakti, which appealed to him as nothing else did. He would discourse on the most abstruse Śāstras for hours in the presence of savants, and to the crowds of devotees he would converse in homely language

and convey to them the great truths of religion. Thousands sought relief from troubles, and none went away disappointed. He gave relief out of his intense psychic powers which came to him unsolicited. To give an instance: In the course of his tour through Travancore, a poor Brâhman poet living in Asrama near Nagercoil prayed that his dumb child be cured. The Ācārya taught the poet a mantra, with the help of which he cured his boy. The poet commemorated the event in a stotra that he composed later.

Like Śrī Śamkara the Ācārya preached Vaidika dharma and condemned immoral practices in the name of religion. He instituted Vedic observances in preference to Tāntric rites in the temples, he consecrated, and the mūrtis of Viṣṇu, Śiva, Devī, Subrahmaṇya or Śamkara which were installed in them, he sanctified through mantras and the force of his tapasya.

Many eminent Sanyāsins had their training and *vidyābhyāsa* under the Jagadguru; one of them is Śrī Veṅkataramaṇa Sarasvatī who later became Śrī Bhāratī Kṛṣṇa tīrtha, Head of the Govardhana pīṭha and another K. Ramachandra Aiyar who became the *siddha* Śrī Rāmānanda Sarasvatī. Ardhanārī, who later became the *siddha* Vallimalai Śrī Sacchidānanda, had his first initiation from the Jagadguru into *vairāgya* and *vānaprasta āśrama*. In response to the Jagadguru's commands and under his guidance the Śrī Vāṇī Vilās Press, Srirangam, brought out a complete edition of Śrī Śamkara's works, and a series of publications on Vedānta. The hymns sung by the Jagadguru on different occasions, often during his

visits to temples, have been published as an anthology under the title *Bhaktisudhātarāṅgiṇī*.

There are three biographies of this Jagadguru. N. Śrīkanṭha Śāstri's Kannada book was translated into Tamil and published by the Śrī Vāṇī Vilās Press. An English adaptation by B. V. Kamesvara Aiyar and a shorter biography (in Tamil and in English) by R. Krishnaswami Aiyar were also published by the Śrī Vāṇī Vilās Press.

34. ŚRĪ CANDRAŚEKHARA BHĀRATĪ III

(*Sanyāsa* 1912 ; *Reigned* 1912–54)

Laureate among the scholars who were patronised by Śrī Nṛsimha Bhāratī VIII was Subbā Śāstri. Later in life he retired to the Himalayas as a recluse. His son Gopāla Śāstri inherited his father's flair for learning. His spouse Lakṣmī Ammāl bore him fourteen children, but the youngest Nṛsimha alone survived. Young Nṛsimha was brought up under the care of Śrīkanṭha Śāstri, the agent of the maṭha, and had his early schooling in the Middle school, where he learned Kannada and English. Sparkling with intelligence, the young lad attracted the attention of Jagadguru Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī Svāmi, who from the beginning marked him out for succession to the pīṭha. The Jagadguru had him transferred to the Sad Vidyā Sanjīvinī pāṭhaśāla for Vedic studies and later sent him to the College in Bangalore for higher studies in Mimāṃsa and Vedānta. He prayed that his disciple and successor should embody in his person all the great traditions of knowledge and spirituality that the pīṭha had stood for, and true to his *samkalpa* all of them found their

abode and fulfilment in the disciple⁶ who ascended the *Vyākhyāna simhāsana* under the name of Śrī Candrasekhara Bhāratī.

Early years of his Pontificate

The new Jagadguru gathered round him veteran scholars, one of them Virūpākṣa Śāstri later became head of the Kudli maṭha. Virūpākṣa often proclaimed that the Jagadguru's profound scholarship was the result of divine grace rather than any effort on his part. Within three years, the Jagadguru mastered all the recondite works on Vedānta, not to speak of the other śāstras.

The renovation of the temple of Śrī Śāradā was completed, and a beautiful shrine was erected over the *samādhi* of the late guru in Narasimhavana. In 1916, the Ācārya had the *kumbhābhiṣekam* of both the shrines performed, at which the Maharāja of Mysore was present, as also representatives of the Maharāja Gaekwad of Baroda and several other rulers. Thousands of disciples came to Sringeri to participate in the functions and receive the blessings of their new guru. The Jagadguru then set his heart upon tapasya, and placing complete faith in Śrī Śāradā and his guru, he withdrew into solitude, occasionally coming out to teach the *bhaṣyas* to deserving disciples.

First Tour

Invited by the Maharāja of Mysore, he started in January 1924 on a tour of South India. At Mysore the Maharāja received him with all tokens of devotion. With the Maharāja's help, the site around the house

6 Cf. सर्वज्ञं श्रीनृसिंहं कुरु शिवदयिते सत्वरं मद्विनम्रम् । is the refrain in the four verses that the Ācārya addressed to Śrī Śāradā.

where the previous Jagadguru was born was acquired for the maṭha, and a shrine for the late Jagadguru was built with a pāṭhaśālā attached to it. He then entered the plains at Satyamangalam. His further itinerary was on the lines of his predecessor's : Gobichettipalayam, the agrahāras along the course of the Kāverī upto Jambukesvaram, Srirangam and Tiruchirapalli, then through Pudukkottai State to Chettinad, halting at Kunnakudi for the cāturmasya vows. After visiting Ramanathapuram, Ramesvaram and Madurai, he visited the towns and villages on the banks of the Tāmraparnī including Papanasam and Banatirtha falls and Tiruchendur. He worshipped the Goddess Kanyākumārī and proceeded to Trivandrum where the Maharāja received him in a manner worthy of the eminence of the Ācārya and the traditions of his state. The Ācārya celebrated Śamkara jayanti (April 1927) at Kalady, and inaugurated in the pāṭhaśālā the courses in Vedānta. The Maharāja of Cochin visited the Ācārya in Kalady. Then passing through Cochin State, he visited Palghat and Coimbatore and at Nanjangud instituted a pāṭhaśālā. He reached Sringeri towards the end of 1927. The magnificence of the tour and the spiritual blessings that the Jagadguru diffused to all who approached him are still in the memory of thousands of people.

Life of seclusion and tapasya :

Nomination of successor.

Four years of busy touring was followed by a long period of practical seclusion from the outside world, and the Jagadguru gave himself up to intense tapasya oblivious of his surroundings. He discarded

all pomp and wealth, and reduced his personal wants to the barest minimum. But the affairs of the maṭha required attention. Under inspiration from Śrī Śārādā, the Jagadguru designated Śrīnivāsan, a youth of remarkable intelligence and potentiality for spiritual eminence, his successor, and gave him sanyāsa with the name of Śrī Abhinava Vidyātīrtha Svāmi (May 22, 1931). The Junior Ācārya soon became highly proficient in learning and took over the spiritual and secular affairs of the maṭha, giving considerable relief to the senior Ācārya.

At the request of the Jagadguru, the Mysore Government appointed a senior officer of their administrative service, who under the designation 'officer-in-charge', took charge of the revenue administration of the samsthānam.

Seldom did the Jagadguru receive disciples while in retirement ; and on the few occasions that he did, for which hundreds would be waiting, a smile or a significant nod proved more efficacious and illuminating than a sermon, and would fill their souls with blessedness. By dint of introspection and tapasya, his body lost all suggestions of being material and appeared sublimated into spirit radiating a halo all round.

Some disciples (among them were medical practitioners) thought that his mind was unbalanced and attempted to 'cure' him, and finally convinced themselves that the 'malady' was incurable. To the surprise of these worthies, the Jagadguru would suddenly become 'normal' and baffle all their prognostications. During these exalted moods, the

Jagadguru's experiences transcended space and time, and the few observations he then made proved it. His individual ego was merged in the Universal Ego, and wherever he turned, he saw and experienced the self, the one Self in all.

Second Tour

In 1938, the Jagadguru yielded to the prayers of disciples to visit Bangalore and stay there for some months. Facing the shrine of Śrī Śamkara in the Śamkara maṭha another shrine had been built for Śrī Śāradā which the Ācārya consecrated. From Bangalore he went to Coimbatore and thence to Kalady, where he stayed for ten months. The Maharāja of Travancore, Śrī Chittirai Tirunāl, and his distinguished Diwan C. P. Ramaswami Aiyar afforded all facilities during the Ācārya's sojourn, and the latter visited the Ācārya twice.

The Ācārya returned to Sringeri in 1940 and again went into retirement in the Narasimhavana. Though he was not accessible, thousands who prayed for his blessings in their troubles got relief, and many others were blessed even without any conscious attempt on their part to solicit his grace. Here is a thought-provoking incident. The Ācārya was rarely interested in the news of the world and never read a newspaper. In his retreat none but his close attendants approached him. Suddenly one day in December 1950, he penned a letter of benediction to King Tribhuvan of Nepal, who had then fled his native soil and come to India. The Great Powers were none too friendly, and considered that he had abdicated. The letter of the Ācārya held out the assurance that the king's troubles 'would disappear in the space of

three weeks even as the morning dew before the rising sun, and that by the grace of Śrī Paśupatināth and Śrī Śāradā he would regain his throne.' King Tribhuvan did get back the throne, and the event opened a new and bright chapter in the history of Nepal.⁷ Countless others of various stations in life have similarly been blessed. These illustrate the universality of his mind in moods of introspection, and how compassion moved him to return temporarily to his ego-centre to send a warning and blessing.

When numerous disciples approached the Ācārya for permission to celebrate the sixtieth anniversary of his birth which fell in October 1952, he sternly discouraged the idea. When it was suggested that the funds collected from far and near would be spent in performing *atirudra* and *sahasra caṇḍī homas*,⁸ he approved. The *homas* were conducted in April 1953 months after the birthday anniversary, *to secure happiness for humanity*. A large concourse of people from distant places foregathered to witness this unique function and to get the blessings of the Jagadguru. The Master sent his blessings with the assurance that the *homas* were acceptable to God, as a token of which there was a shower of rain when the ceremonies were reaching their climax.

The Jagadguru came out of his retirement a few weeks after the *homas* had concluded, resumed his normal routine and received disciples. On August 24, 1954, President Rajendra Prasad paid a visit to

7 M. S. M. Sharma : *Pilgrimage to Sringeri*, pp. 31-2.

8 Homa or oblations in fire reciting the *mantras* of the *Rudrapraśna* in *Yajur Veda* 14,641 times and the 700 *mantras* of *Caṇḍī* or *Devī Śaptaśatī* or *Devī Māhātmyam* 1000 times.

Sringeri and was received by both the Senior and Junior Ācāryas with whom he spent some hours in intimate and soulful conversation. The Rāṣṭrapati's innate humility, piety, godliness and respect for saints much pleased the two gurus, who showered on him their blessings.⁹

Videhamukti

A few weeks later the Jagadguru of his own volition decided to free himself from the fetters of the mortal body ; events point to this conclusion. On Sunday, September 26, 1954, he got up very early in the morning even when it was quite dark, and walked towards the Tuṅgā ; a servant followed at a slight distance. He stepped into the water without heeding the servant's warning that the water was deep there, and advancing further into the current had a dip. Then he did *prāṇāyāma*, and dipped again. The servant saw the Ācārya's body floating down the current. In consternation the servant plunged into the river caught hold of the Ācārya, but in the effort lost his consciousness. A gentleman, who happened to hear the shouts of the servant, brought the two ashore. The servant was soon restored to life, but 'nothing could be done in the other case.' It was reported 'that his His Holiness's body was in an erect sitting posture with legs crossed as at the time of contemplation and was straightened out only in an attempt to restore respiration,' and that '*there was no sign of drowning or of suffocation or of any struggle for life.* His Holiness had ever been in the best of health, and his passing away naturally baffled

9 *ibid*, pp. 37-49 which contain an account of the President's visit.

all doctors, just as he was baffling them even when he was alive. In life as in death he was equally an enigma to all who sought physical explanation for spiritual experiences.¹⁰

Casting about for similar extraordinary instances, one is reminded of Śrī Rāmachandra, who entered the river Sarayu before his ascension, and Rṣabha yogi, who got release from the body by entering a huge forest fire. And here was one, as great as the greatest known to us,

The Jagadguru's mortal remains found their resting place in a samādhi just by the side of that of his great guru in Narasimhavana, and over the samādhi, the present Jagadguru is constructing a temple. The anniversary of the day will ever fall on the Mahālaya New Moon day, the day of the annual *abhiṣeka* of Śrī Śāradā preparatory to the navarātri celebrations. What would remind us more forcibly than this coincidence of the identity of the guru with the Supreme Being here manifested as Śāradā!

Many disciples had been forewarned of the Jagadguru's intention by word or sign, but none understood its implication. To one he said, 'If before you pay your next visit to Sringeri, I get released from my mortal coil, You have only to think of me, and I shall be with you (in spirit).'

During the early years of his pontificate, he gave discourses to public audiences or long talks to smaller

10 This paragraph is largely an adaptation from 'The Saint of Sringeri (pp. 69-70) by R. Krishnaswami Aiyar (Sri Vani Vilas Press).

gatherings.¹¹ Scholars wondered at the ease with which he made clear to the meanest intelligence, with the help of parables and apt illustrations, the significance of Dharma as well as the sublime truths of Advaita. And on those occasions when he had just emerged from retirement, the fortunate disciple who approached him would gaze with reverence and wonderment at his luminous face, the half closed eyes mirroring the imponderable depths of his *atmabhāva*, and get an instant feeling of joy and satisfaction that his wishes had been fulfilled.

Among the Sanyāsins who received instructions in Vedānta from the Jagadguru are the Ācāryas of the Nelamavu matha - Śrī Kamalānanda Nṛsimha Bhāratī and his successor and Śrī Ramachandrananda tīrtha, Head of the Sakatapuram maṭha.

35. ŚRĪ ABHINAVA VIDYĀ TĪRTHA

Prior to the reorganisation of the judiciary on the British model, courts in India had judges well versed in the *Smṛtis* and *Dharma Śāstras* and possessed of high integrity. One such eminent judge on the bench of the Mysore Adalat Court was Kaipu Sītārāma Śāstri. His great grandson is Kaipu Rāma

11 Some of the Jagadguru's dialogues and discourses have been collected and published both in English and in Tamil by R. Krishnaswami Aiyar, under the titles *Dialogues with the Guru* (Chetana. Bombay); *The Call of the Jagadguru* (Ganesh, Madras); and *Sparks from a Divine Anvil* (Ganesh). The Sri Vani Vilas Press has published the Tamil editions. The maṭha has published in an attractive volume the Jagadguru's masterly bhāṣya on the *Vivekachūḍāmaṇi*. The Sri Vani Vilas Press has published a small selection of his *Stotras*. The numerous others, which the maṭha will publish soon, will reveal his personality and exalted spiritual moods.

Śāstri, a scholar noted for piety and dispassion. To him was born a son on the auspicious *dipāvali* day in the year *Naḷa* (*Arpiṣi*, *Ba* 14 corresponding to November, 13, 1917) under the constellation *śvāti*. The child was named Śrīnivāsan. It may be observed in passing that the great composer and master of Karnatic music, Tyāgarāja, belongs to a collateral line.

Even as a boy, Śrīnivāsan, exhibited moods of detachment from worldly affairs and family bonds and a fondness for bhajana, pūja and the study of sacred literature. No wonder then that Jagadguru Śrī Chandraśekhara Bhāratī Svāmi felt attracted to this lad and thought of making him his successor. To the Jagadguru, it was also Śāradā's behest. Śrīnivāsan, who had his early schooling in Bangalore up to the Secondary School stage, was brought to Sringeri for advanced education and training in the Śāstras. His upanayanam was celebrated in the shrine of Śāradā.

The Jagadguru initiated Śrīnivāsan into sanyāsa on May 22, 1931, under the *dīkṣa* name of Śrī Abhinava Vidyā Tīrtha. The young Svāmi had the help of V. S. Rāmachandra Śāstri, now Principal of the Sanskrit College in Bangalore, in his initial courses in Nyāya and other śāstras, and for twenty-four years enjoyed the unique advantage of the great Jagadguru's close association, training and instruction. Under the fostering care of the Jagadguru, the junior Svāmi easily attained high proficiency in learning and in Ātmic realisation. He acquainted himself with all the details of the administration of the samsthānam. Nothing of any importance was done without his scrutiny and guidance, and the control he exercised

was loving but firm and thorough. His command of Samskrit is remarkable, and it is an intellectual treat to listen to his discourses in the assemblies of pandits. He is also proficient in Tamil, Telugu, Kannada and Hindi.^{1 2}

Jagadguru Śrī Candrasekhara Bhāratī prophesied that the Junior Svāmi would become as great as Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī; the disciples of the pīṭha see in Śrī Abhinava Vidyā tīrtha Svāmi, the spiritual greatness, the wealth of tapasya, the universal compassion and the immense capacity to elevate others that were such remarkable traits of the two former Jagadgurus. Vice-President Sarvapalli Radhakrishnan is one of the savants who enjoyed the Svāmi's conversation on topics of high spirituality; and during his visit to Sringeri in 1954, Rāṣṭrapati Rajendra Prasad felt the impress of the young Ācārya's intellectual and spiritual greatness. Between May 1931 and September 1954, the Śāradā pīṭha shone with the brilliance of two spiritual luminaries.

The late Jagadguru's disappearance cast a deep gloom over the young Ācārya, who spent the next few months performing pūja at the samādhi of his guru and in tapasya. His formal paṭṭābhiṣekam as the thirty-fifth pontiff, which was celebrated on October 16, 1954, was attended by a vast gathering of disciples and officials of the Government. The Ācārya of Hariharapura maṭha was also present. In

12 Some of his Tamil discourses have been collected by Pandit Anantakrishna Sastri of Nurni and published in Palghat. (Scholar Press). Also an English rendering by Mahalinga Padmanabhan of Tuticorin.

March 1955, the Jagadguru made a pilgrimage to the source of the Tuṅgā. In response to the prayers of his numerous disciples in South India, the Jagadguru started on a tour of the South with a visit to Kalasa on March 14, 1956. In South Kanara district, he worshipped with gold bilva leaves Śrī Mūkāmbikā at Kollur and visited the shrines at Dharmasthala, Manjunath, Mangalore etc. Cannanore, Calicut, Palghat, Chittur and the neighbouring places were then visited; at Guruvayur he offered worship to Śrī Kṛṣṇa. The Nambūtiri Svāmis of the Tekke maṭha received him in Trichur, famous for its Śiva shrine. At Kalady he stayed for three months to celebrate the Vyāsa pūja and the cāturmasya and navarātri. During this period thousands flocked to receive his blessings; among whom were Śrī Chittirai Tirunal Bala Rama Varma, Maharāja of Travancore, who made a cash offering of Rs. 16,000 and the Adviser to the then Government of Travancore-Cochin. During the Gaṇeśa pūja week he convened a *vidvat sadas* or assembly of scholars and distributed valuable presents in recognition of their scholarship. At the invitation of the Svāmis of the Ramakrishna āśrama, he visited the Śamkara College and other institutions conducted by that mission. The Maharāja of Cochin entertained the Jagadguru in his palace, and for his great scholarship was honoured with the title of *Abhinava Tarka Vāgīśa*. Then the Jagadguru toured Travancore from Alwaye and Parur in the north to the extreme south. At Trivandrum he was received with all honours by the Maharāja and the Governor-B. Ramakrishna Rao, and worshipped Śrī Padmanābha. In Cape Comorin he worshipped Goddess Kanyā Kumārī and distributed gifts to

several deserving people. For ten months he toured the district of Tirunelveli visiting Valliyur, Kalakkad, Sermadevi, Kallidaikurichi, Kadayam, Tuticorin and other places. In Tirunelveli town he celebrated Śamkara jayanti. He worshipped God Subrahmaṇya at Tiruchendur with gold bilva leaves. The Vyāsapūja and cāturmāsya for 1957 were celebrated in the beautiful health resort of Courtallam. Svāmi Trivikrama Rāmānanda Bhāratī of the local Siddheśvarī pīṭha frequently called on the Jagadguru and attended the Gaṇeśa Caturthi *vidvat sadas*. Navarātri was celebrated in Shencottah. Then in the Ramanathapuram district, the Ācārya passed through Srivilliputtur, Rajapalayam and other places and reached Ramanathapuram town. After visiting Navapashanam and Devipattanam, the Ācārya and party ferried¹³ across the Pamban strait to Ramesvaram, where he offered pūja on a grand scale to Śrī Rāmanātha and Śrī Parvatavardhanī. The sacred bath at Dhanushkodi was the occasion for the distribution of numerous gifts. Sivaganga, Devakottai, Karaikudi, Koilur, Pallattur, Kandhanur, Kottaiyur, Kunnakkudi, Tirupattur and other towns in Chettinad entertained him lavishly and thousands received his blessings. After visiting Arantangi, he went to Avadayar koil (Tiruperundurai) for worship of Śrī Atmanātha. He was received by the local Tambirān Svami and gave darśan to thousands of devotees of the Tanjore district. In Pudukkottai, he stayed in the palace of the Rāja. After visiting some other places near Pudukkottai, and Kulitalai and the neighbouring villages in the Tiruchirapalli district, he travelled to Melur and then

13 An influential Muslim family enjoys the privilege of ferrying the Ācāryas of Sringeri from Mandapam to Pamban.

to Madurai which he reached early in March 1958. Madurai gave him a magnificent reception and, with all honours, he worshipped Śrī Sundareśvara and Śrī Mīnākṣī, and celebrated Śamkara jayanti. Thousands thronged to his camp every day for his darśan and blessings and listened to his discourses. Leaving Madurai, he passed through Sholavandan, Dindigul, etc., and at Palni worshipped Śrī Daṇḍapāṇi to whom he conducted pūja on a lavish scale to secure the well being of humanity. From Palni he proceeded to Kalady to perform the Vyāsapūja on July 1, 1958. Among the numerous visitors, who had darśan of the Jagadguru during the three months he stayed in Kalady, were Governor B. Ramakrishna Rao (Kerala) and ex-Governor R. R. Diwakar (Behar). The Gaṇapati pūja *vidvatsadas* was highlighted by the active participation in the polemical discussions, of Sri Rama Varma Parikshit, Maharaja of Cochin. Leaving Kalady, the Ācārya passed through Nallepilli, Kollengode, where the Raja entertained him, and Palghat, and reached Coimbatore early in October. The annual ārādhana of the late Jagadguru and the navarātri celebrations, which included *śatacaṇḍī japa* and homa, attracted tens of thousands of devotees. In Ootacamund he was the guest of C. P. Ramaswami Aiyar, and there he received the Maharaja of Mysore, Śrī Jayachamaraja Wādeyar. He then visited the Pykara and Kunda projects, and in December 1958 several other towns and villages in the Nilgiri and Coimbatore districts.

During this tour, the Ācārya received Maharājas, Governors and several ministers of the Southern States. The Samskrit Commission constituted by the Government of India interviewed him to record his

views on the steps to be taken to promote Samskrit learning.

One of his persistent exhortations is the imperative need to renovate and conserve our temples and places of worship and maintain regular and proper worship according to the śāstras. He is not tired of pointing out that our age-long culture largely grew round our temples and religious institutions. He consecrated the mūrtis of Śrī Śamkara in Asvattapura and in Ullal (South Kanara), of Ratnagarbha Gaṇapati in Sivaganga, and Śāradā in the newly constructed maṭha building in Viravanallur. He sent a Lakṣmī yantra to the Varada-Veṅkaṭeśa temple in Tiruchirappalli Fort; the Vaikhānasa ācāryas, who conducted the *samprokṣaṇa* of that temple in May 1956, consecrated this yantra in the sanctum of Śrī Veṅkaṭeśa. The residents of Arimalam performed the kumbhābhīṣekam of the Śiva temple in that town in his inspiring presence and under his directions. In several other places he attended and guided the festivals and special divine services in the temples. A palatial maṭha with shrines to Śamkara and Śāradā which Rāja Venkat Rāo Limbakar of Hyderabad has constructed, will be consecrated by the Ācārya when he visits that city, and it will be a great centre of spiritual inspiration in Andhradesa.

The first glimpse of the Jagadguru's luminous face often fills the visitor with awe. An instant later the gentle smile and the kindly word of welcome, disarmingly gracious, put him at his ease; and he surrenders to the calm assurance of wisdom and the glow of gentle power in the Ācārya's demeanour, and senses a feeling of blessedness according to the

degree of his receptivity. No one in distress approaches him but returns with a feeling of relief, and sādhakas who seek spiritual guidance get the help needed to put them on the way to further progress. Visitors come in thousands and are drawn from all classes of society, from all sects and from all faiths ; none need feel a stranger in his presence ; the Jagadguru transcends all sects and faiths.

To combat the prevailing indoctrination or 'de-doctrination' through slogans that induce in people a 'super-rational consciousness' associated with socialism, communism, nationalism and other prevailing 'isms,' and race and class antagonism, the Ācārya's message is the spiritualisation of secular institutions and idealism, and the recognition through *samjñānam* or mutual concord and understanding, that in every individual lies Divinity. To meet the prevailing 'crisis of character' the Ācārya endeavours to arouse the tradition of spirituality inherent in every one of us, by insisting upon the practice of *svadharma* paying due regard for the *dharma* of others and the recognition of the truth that one should improve one's own nature before thinking of improving one's social environment. The Jagadguru's visits to holy shrines are not infrequently followed by visits to educational institutions (the Madurai College, Dr. Alagappa Chettiar's educational institutions and the Śamkara College in Kalady are some of them) or factories or charitable institutions or 'welfare centres.'—places where there is striving for knowledge or for betterment. His sacred presence impresses the unreality of the conflict between our temporal and spiritual concerns, and the need to dedicate all

human endeavour to God. In the receptions that are given to him all sections of the community join; the municipalities (those in Palghat, Trichur, Tirunelveli, Palayamkottai, Tuticorin, Virudhunagar, Aruppukottai, Devakottai, Madurai, Periyakulam, Gobichettipalayam and Coimbatore, to enumerate some) and cultural institutions that present addresses of welcome, represent a cross-section of society. In many towns and villages, he is carried in procession in a flower-bedecked gold palanquin followed by thousands, some chanting the Vedas, and some others forming groups of bhajana parties, while the crescendo is reached when frequently the crowd raise a full-throated shout of *victory to Śamkara, victory to the Jagadguru*. The scene is comparable only to the Papal procession in the square of St. Peter's when the Holy Father is borne high in his great State chair, and thousands of his flock shout *viva-il-Papa*. The Ācārya has left behind in Sringeri the bulk of his regal paraphernalia; a small fleet of motor cars carry him and his party quickly from place to place. The triumphal tour progresses leaving everywhere a trail of blessedness.

‘Magnificent in the serenity and poise of his soul, himself having crossed the terrible ocean of phenomenal existence—like the bright spring season, does the Ācārya waft the message of freedom, happiness, peace and blessedness.’¹⁴

14 शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णास्त्रयं भीमभवार्णवं जनानहेतुनान्यान्यपि तारयन्तः ॥

(*Vivekacūḍāmaṇī*, v. 39)

CHAPTER TEN

ADMINISTRATION.

The Sringeri samsthānam grew round the nucleus provided by the land grants of Harihara I, Bukka I and Harihara II. Successive sovereigns, and the British administrators maintained the 'semi-sovereign' status of the samsthānam. When in the wake of political changes the local authorities infringed upon the rights of the samsthānam, and when unruly and unsocial elements created disturbances, the rulers came to its help and even restrained their local officers from interfering with its internal management.

The list of holdings in the samsthānam villages, the grants and paṭṭas relating to them had undergone frequent examination before A. D. 1653, when Śivappa Nāyak, acting at the request of the Ācārya, had a full survey made of the villages, the fields demarcated, and the differences between the minor ināmdārs and the wargdārs or leaseholders composed. When the British Commission in Mysore introduced fresh inām and revenue survey and settlements in the State, the Jagadguru 'actuated by a spirit of enlightened liberality,' - to quote the Government Memorandum - 'was anxious to give his jāghīr tenants the benefits of a fixed and definite tenure by the introduction of the Inām and Revenue Survey Settlements'.....which 'would be a boon to the ryots and minor Ināmdārs of Sringeri and would be the means of putting an end to much needless litigation.' In 1887, the Survey Superintendent in Mysore was directed to recommend the nature of the settlement that was necessary. In June 1888 the Jagadguru

expressed a desire to confer right to property on tenants if the authorised assessment in kind or in money is paid, and in September of the same year, agreed to forego assessment in kind, so far as the maṭha was concerned if satisfactory settlement could be made of the interests of the ināmdars and wargdārs. Again at the Jagadguru's request the Mysore Government enacted on December, 12, 1897, the Sringeri Jāgīr Inām Settlement Regulation after obtaining the previous sanction of the Government of India. The rules and notifications under the Regulation bear testimony to the anxiety of the Mysore and India Governments not to impair in any way the rights and privileges of the samsthānam. After the survey and settlement of 1900, the position is as follows. The tiller is the khaṭedār, full owner with proprietary rights of alienation, transfer etc., and the rights of inheritance. The grant of darkhast is guided by the Land Revenue Code of Mysore. The samsthānam does not cultivate any land with hired labour for its own benefit. There has been no case of eviction.

Old records speak to the samsthānam having given money to ryots to bring forest lands under cultivation and lay out areca plantations, and when these lands began to yield, they were given to the ryots. Indigent ryots were fed and clothed. The old system of collection in kind and cash has been abolished, and the samsthānam is content with receiving the bare khandayam or land tax in cash from the tillers who are now absolute owners, and this is certainly very different from 'assessment.' Nor has the samsthānam demanded any compensation for thus giving away the lands. This voluntary act of Jagadguru Śrī Saccidānanda Śiva Abhinava Nṛsimha

Bhāratī has rescued tenants from 'bondage' and given them, along with full proprietary rights, a sense of security. The land revenue administration of the samsthānam is now based on the Mysore Land Revenue Code.

Garden lands affected with pests are allowed remission at four annas in the rupee. The areca and paddy from lands classified as inām in the samsthānam accounts and the cash rent pertain to the respective temples shown under separate khaṭas, or holdings in the samsthānam muzrai accounts. In consonance with the desire expressed by Śrī Candrasekhara Bhāratī, the Mysore Government authorised in 1941, the disposal under darkhast rules of waste lands in the samsthānam villages and the conferment of rights of property on the buyers.

Welfare Activities

Some major items of expenditure amount on an average to Rs. 1,25,000; that on educational and cultural activities and feeding establishments to more than a lakh of rupees. Provision is made annually for rural improvements, tank repairs, and maintenance of roads.

In 1841-2, the Jagadguru nominated an amildār with civil and criminal jurisdiction so as to bring the administration of justice in line with Mysore. The samsthānam has since gradually and voluntarily surrendered to the Government its authority pertaining to the administration of law and order.

Jagadguru Śrī Candrasekhara Bhāratī desired that a senior officer of Mysore service should be in

charge of the revenue administration of the samsthānam. This functionary is designated officer-in-charge, and functions under the general control of the Deputy Commissioner, Chikmagalur District. The entire charges of this establishment are met by the samsthānam.

In 1947, the samsthānam introduced the Land Mortgage Bank scheme, and issues agricultural loans at low rates of interest. Kadim tenants get remission during years of scanty rainfall. The samsthānam grants special loans for improvement of Temple inam lands in addition to the takavi loans that Government ordinarily issue.

In 1887, Sringeri town was constituted a municipality under the control of the Sringeri Deputy Amildar. The samsthānam discontinued the levy of sayar. The Municipality was authorised to levy octroi, the income being divided equally between the samsthānam and the municipality; and after 1893 the samsthānam waived this half share of the octroi income, which is now spent on a dispensary and on improvement of sanitation. From January 1927, the major villages of the samsthānam are under panchayat administration. The samsthānam entrusted the District Board of Kadur (Chikmagalur) with the management of communications, public health, education and economic development, but continues to grant liberal subsidies.

The number of pupils in Primary and Middle Schools per 1,000 of the population in Sringeri samsthānam is higher than in Koppa taluk and the average

for Mysore State. The samsthānam gave the Municipal High School a commodious building in good repair, and at the Guru's commands, the Guru Sevā Samiti, Sringeri, donated to the school Rs. 28,000. According to the census of 1951, the percentage of literacy in Sringeri town was 57·3 and in the sams-thanam 35·7 against the State average of 20·6 'Appropriately enough,' observes the Census Commissioner for Mysore, 'Sringeri, the seat of the Goddess of Learning, appropriates the first rank among towns with a literacy of 57·3 per cent. Among the taluks, Sringeri takes the lead with 35·7 per cent.'

The programme of welfare schemes put through in Sringeri is comparable with any in the progressive States of India. 'Feudalism' there never was, and of 'medievalism,' what little there was has been shed.

The new Mysore Act proposes to abolish the 'jāgīr' and pay the Jagadguru as liquidated *tasdik*,¹ an amount equal to the net average income of the previous years. A jāgīrdār is one who holds lands as a reward for services rendered or expected to be rendered to the State. In this sense, the Jagadguru is not a jāgīrdār; the lands that he holds, in the first place, represent the reverence and devotion of the rulers, and do not constitute any reward, and secondly they are not meant for his personal enjoyment; they were given for his maintenance so that he might pursue his spiritual ministration unfettered by personal cares, maintain the yatis and men of learning and other attendants who reside with him, and look

1 Tasdik = allowance to temples, charities etc.

after the seats of learning, temples and houses of charity. Whatever may be the outcome of this legislation, the disciples of the maṭha are confident that Government will maintain the prestige and usefulness of the samsthānam. Now that we are a Republican State the duty devolves on the citizens to honour and foster the institutions that embody our great traditions of culture and spirituality.

What have we done to cherish the memory of Śrī Śamkara, who, in the words of Prime Minister Nehru, 'has left such an impress of his powerful mind and rich personality on India that is very evident to-day...functioned on the intellectual, philosophical and religious plane, and tried to bring about a greater unity all over the country...by locating his four great monasteries in the north, south, east and west...evidently wanted to encourage, the conception of a cultured united India?'² The monasteries founded by Śamkara are the great heritage of the nation representing, to quote Nehru again 'the dominant philosophical outlook of Hinduism to-day.' We neglect them at the risk of losing our soul.

The Sringeri samsthānam is 44 square miles in area, and comprises 47 villages, 23 situated in Sringeri taluk and 24 in other taluks of Mysore State. The total area of these villages is 47,442 acres of which 30,786 are kharab and 16,636 are cultivable assessed lands; of these again 3,217 acres are minor inām and 660 acres are assessed waste. The inām lands comprise both Devadāyam and Brahmadaḍāyam.

2 *The Discovery of India*, pp. 181-3.

The villages fall under the following groups :

Shimoga District	Shimoga taluk	<i>Harakere group :</i>
		(1) Harakere Sarvamanyam,
		(2) Agasanahalli manyam,
		(3) Mojappana Hosur,
		(4) Kallur, (5) Mandali,
		(6) Gobichetti koppa.
do	Sorab taluk	(1) Anandavalli Sarvaman-
		yam.
Chikmagalur Dt.	Koppa taluk	(1) Sirakaradi Sarvamanyam.
	Chikmagalur	<i>Belavadi group :</i>
	taluk	(1) Belavadi, (2) Govinda-
		pura, (3) Yarehalli, (4) Hos-
		halli, (5) Arekallahalli,
		(6) Kurubarahalli, (7) Kal-
		halli, (8) Narasipura, (9) Koti-
		genahalli, (10) Sankarahalli,
		(11) Subrahmanyahalli, (12)
		Vaddarahalli, Kudiavalli
		inam lands.
Shimoga	Hosnagar Jodi	
	villages	Gavattur - Jodi.
Hassan	Belur taluk	(1) Ranaghatta - Jodi
		(2) Surapura - Jodi.
do	Saklespura	Kiruvale Jodi.
	taluk	
Chikmagalur	Sringeri taluk	23 villages.
District		

The total land revenue demand of Sringeri excluding inām lands but including cesses on land revenue is approximately Rs. 35,000. Annual remission under bagayat³ for damages by pest works out at Rs. 4,200, half of which is reimbursed by the Mysore Government. The net revenue is therefore, about Rs. 33,000. This amount alone goes to the samsthānam.

3 Bagayat = garden lands, the assessment in which is based upon the number of trees, the rate varying according to the fertility of the soil.

The income of the Devadāyan lands belonging to the temples under samsthānam mangement consists of about 1530 pallas of paddy and 475 maunds of areca and about Rs, 2950 in cash. These are held in deposit and spent entirely on the temples.

Of the villages enumerated in the table above, in Sirakaradi alone lands are leased out to the tenants and the rent is levied in kind. The rent is fixed without any question of enhancement. This village in particular and the sandalwood yield in the forests are the mainstay of the samsthānam.

The average estimated revenue of the samsthānam is about 3½ lakhs ; of which 2 lakhs are realised from sandalwood alone.

The mineral wealth has not yet been exploited. There are ruby mines within a few miles of Sringeri town, green quartz useful for mosaic work in Belavadi and corundum and mica in many other places.

Other Holdings :

<i>Mysore :</i>	Miscellaneous Inam lands :	
Shimoga District	Tirthahalli Taluk	13 villages.
	Shikarpur Taluk	Begur
	Shimoga Taluk	Urgadur
Hassan District	Narasipur Taluk	Harihalli
Mandya District	Srirangapatnam Tk.	Brahmapura
		Kuduvalli
Chikmagalur Dist.	Koppa Taluk	Megur and
		Chavalmame
Bangalore District	Closepet Taluk	Danayankanpura
	Hosakote Taluk	Aralagare
		Dyavasandra
Mysore District	Mysore Taluk	Harehalli
	Nanjangud Taluk	Kalhalli

Dharwar District		Hadali and two other villages.
	Gadag Taluk	Gangapura
South Kanara Dt.	Coondapur Taluk	Balakur
Bellary District	Harpanahalli Taluk	Haravi Basapura
	<i>Andhra Pradesh</i>	
Chittoor District		Chinnammamet*
	<i>Bombay</i>	
Ahmadnagar Dt.	Rahuri Taluk	Pempalgan
	<i>Madras :</i> (i) Inam villages :	
Ramanathapuram District (Sivaganga)		Tavatarendal* Pullangudi and four other villages*
	(ii) Inam and Government lands :	
Coimbatore Dist.	Udamalpet Taluk	Kolumam Kaniyur Kadattur
	Gobichettipalayam Taluk	Kollappalur and four other villages Melchitrai Chavadi near Coimbatore town
	Dharapuram Taluk	Kangayam
Tiruchirapalli Dist.	Tiruchirapalli Taluk	Kumaravayalur
	Musiri Taluk	Ayalur
Salem District	Attur Taluk	Tedavur Alapuram Vellapatti
Madurai District		Kilamangalam
Tirunelveli District	Tirunelveli Taluk	Papakudi Kilapavur Sindupundurai Munnurpallam Kilanattam Kodaganallur

Inam villages marked * have been taken over by the respective State Governments under the Zamindari Abolition Act.

CHAPTER ELEVEN

TEMPLES AND SHRINES

साधयतुकार्यजालं तावकमाशु प्रणम्रजनवरदः ।

रत्नत्रजलसदुदरो गणनाथोहेतुशून्यकरुणाब्धिः ॥

(*Bhakti Sudhātarāṅgiṇī*, p. 439)

ओंकारजपरतानामोंकारार्थं मुदा विवृण्वानम् ।

ओजःप्रदं नतेभ्यस्तमहं प्रणमामि चन्द्रमौळीशम् ॥

(*ibid*, p. 305)

चन्द्रमौळीश्वरविभो ब्रह्मविद्यासमाश्रित ।

स्वादुभूतिं प्रयच्छाशु चिन्मुद्राविलसत्कर ॥

(*Introductory verse to the bhāṣya on Viveka-cūdāmanī by Śrī Candrasekhara Bhāratī*)

त्वत्तो जगद्भवति देव भव स्सरारे

त्वय्येव तिष्ठति जगन्मृडविश्वनाथ ।

त्वय्येव गच्छति लयं जगदेतदीश ।

लिङ्गत्मके हर चराचर विश्वरूपिन् ॥

(*Vedasāra Śivastotra*, v. 11)

यत्र योगेश्वरः कुर्यात् शिवलिङ्गार्चनं सकृत् ।

वसन्ति सर्वतीर्थानि शर्वाणि सततं गुहः ॥

(*Old verse from a Copper Plate Grant of Somaśekhara Nāyak II*)

Before the fourteenth century, the Ācāryas and their monastic disciples lived in hermitages spread all round modern Sringeri, Simhapura, Vasisthasrama, Kigga and Kalasa, often amidst Jaina and Pāśupata Śaiva centres. The agrahāra of Sringeri,

together with that of Vidyāraṇyapuram, took definite shape in the time of Harihara II, who desired that 'the Dharmapīṭha of Śṛṅgapura should have a central maṭha building and an agrahāra for Brāhmanas, who attend to the worship of Śrī Malahānikareśvara, Śrī Vidyāśamkara and Śrī Śāradā and to the performance of rites prescribed in the Vedas and Śāstras.' From such beginnings grew up Sringeri town (13°25' N. Lat, 75°19' E. Long.) on the left bank of the Tuṅgā, fifteen miles south-west of Koppa. The long main street with a loop on one side encircles a hill on which stands the temple of Malahānikareśvara. On the river bank are the main buildings of the maṭha, the old building and the new one called Candramaulīśvara Toṭṭi. The pāṭhaśālas, library and the samsthānam offices are housed in these buildings; and the principal temples are situated within this enclosure. Several Brāhmaṇa houses have shrines in the central yard which are *samādhis*¹ of past Ācāryas. There are about the place a hundred and twenty shrines, large and small, including a Jain basti. To the north of the maṭha buildings are the guest houses.

In a jungle clearing known as Narasimhavana on the opposite bank is the āśrama of the Jagadguru where he resides for about eight months in the year. Close to it are shrines dedicated to Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī and Śrī Candraśekhara Bhāratī.

In the pūja cabinets of the maṭha are representations of several Divine Forms, such as bāṇa liṅgas,

1 Samādhi, which properly refers to the ecstatic bliss of a yogi in perfect absorption of thought on the Supreme, is loosely used in popular language to denote the grave of a saint.

sālagrāmas, yantras, and bronze idols. The principal mūrtis are Ratnagarbha Gaṇapati, Candramaulīśvara liṅga, Śrī Yantra and Śāradā.

The image of Gaṇapati in the pūja of the Ācārya is partly crystal and partly ruby—hence Ratnagarbha—worshipped as a representation of the Praṇava. He is the remover of obstacles and bestower of wisdom.

It is believed that Śrī Śamkara brought from Kailasa the sphaṭika (crystal) liṅga of Candramaulīśvara. Its crest is self-radiant like the moon, a unique phenomenon not observed in any other liṅga — the moon representing *jñāna* and bliss. *Liṅga* means a symbol ; here it stands for the pillar of Light² that the 'knowers of the Self' experience in the cave of the heart'. The liṅga cannot be said to have a form, nor is it quite formless ; in its shape neither a beginning nor an end can be marked ; the sphaṭika liṅga has no colour but takes the colour of the object presented before it ; and hence it is the most appropriate symbol of the Infinite Brahman without form and attributes, but by the play of *māya*, assumes various forms to bless the devotee.

An aspect of the Brahman conceived with form and attributes is Dakṣiṇāmūrti, the embodiment of Bliss and Wisdom supreme. Of radiantly white complexion conceived as seated under the ficus tree (representing *samsāra*) with hairs matted on the crown displaying the moon (conveying the notion of ageless or eternal wisdom), He is represented as displaying in his hands the jar of the nectar of immortality, the book of knowledge, a rosary and

2 Variouslly called Jyotir liṅga, Ātma liṅga etc.

cinmudrā. The emblems stand for wisdom, and the mudrā for awareness of the identity of the Jīva with Brahman, the oneness of Advaita.³ He is hailed as the Giver of *medhā* and *prajñā* – hence *Medhā Dakṣiṇāmūrti*. At the feet of This ‘Youth of Eternity’ are Sanaka and other sages.

The same concept is realised in another representation of the Supreme, now as the Mother of the Universe. Śrī Śāradā⁴ displays the identical symbols of rosary, jar of the nectar of immortality, book of knowledge and Cinmudrā. The beads of the rosary are the subtle letters or the *bījas* from which gross forms emanate. She is the Absolute, all other Divine Forms embodying one or other of the *guṇas* are but Her aspects. She is the Tṛimūrti and Their Śaktis,—Umā, Lakṣmī and Vāṇī ; Vāmā, Jyeṣṭhā and Raudrī ; Iccā Jñāna and Kriyā Śaktis, etc., and transcends them all ; Her grandeur is impossible to conceive.⁵

3 मोहध्वान्तविभेदनं विरचयन्बोधेन तत्तादृशा ।

देवस्तत्त्वमसीति बोधयतु मां मुद्रावता पाणिना ॥

Dakṣiṇāmūrti Stotra, v. 13.

मुद्रामालामृतघट पुस्तकराजत्कराम्भोजः ।

मुक्तिप्रदाननिरतः पुरतो मम भातु दक्षिणामूर्तिः ॥

Bhaktisudhātaraṅginī, (p. 354)

4 दक्षिणामूर्तिरूपिणी, सनकादिसमाराध्या, शिवज्ञानप्रदायिनी, ज्ञानदा, ज्ञान-विग्रहा (*Lalitāsahasranāma* 925–7 ; 643 and 644)

सर्ववेदान्तार्थप्रकाशिनी ब्रह्मविद्या शारदा ।

माला सुधाकुम्भविबोधमुद्राविद्याविराजत्करवारिजाताम् ।

अपारकारुण्यसुधाम्बुराशिं श्रीशारदाम्बां प्रणतोऽस्मि नित्यम् ॥

(*Bhaktisudhātaraṅginī* p. 93)

5 गिरामाहुर्देवीं द्रुहिणगृहिणीमागमविदो

हरेः पत्नीं पद्मां हरसहचरीमद्रितनयाम् ।

तुरीया कापि त्वं दुरधिगमनिस्सीममहिमा

महामायाविश्वं भ्रमयति परब्रह्ममहिषी ॥

(*Saundaryalaharī* v. 97)

She is seated on the Śrī Cakra, the grand mystic symbol of the Universe (both the macrocosm and the microcosm) and its Divine Cause. The Cakra has two sets of triangles, one of four called Śiva Cakras and the other of five called Śakti Cakras. The Bindu or point in the centre is the abode of Kāmeśvara (Niṣkala Śiva) and Kāmeśvarī or Lalitā (His Sakala aspect) in abheda (undifferentiated) union. In these nine cakras are the Yoginis or Śaktis presiding over the tattvas and the vrittis (or attitudes and modifications) of the mind. They are Āvaraṇa Devatas, because they veil Pure Consciousness (cit) and project the appearance of the universe of mind and matter, sound and form, and give to what is *pūrṇa* (undifferentiated and unlimited) the appearance of *apūrṇa* (differentiated and limited). The Āvaraṇa Devatas are but rays of the central Luminary, the Devī, and in worship is conceived as being absorbed in Her; in other words the sādḥaka rises above all the vrittis and identifies himself with the Devī in the Bindu in whom as the Supreme Essence the static or absolute and dynamic or manifesting aspects coalesce (*Prakāśa-vimarśa-parabrahmasvarūpa*). She is the highest Bliss (*Parāmṛta śakti*).⁶ Śrī Lalitā Rāja Rājeśvarī, who abides in the Bindu, is but another aspect of Śrī Śāradā and is represented as holding a noose, and an elephant goad in her upper arms and a sugar-cane bow and five flowery arrows in Her lower arms. The noose and the goad stand respectively for desire (*rāga*) and aversion (*dveṣa*), the bow for the mind and the arrows for the sensory organs. By meditating

6 Adapted from the author's contribution—*Śakti Cult in South India* to the *Cultural Heritage of India*, Vol. IV, p. 258–9, published by the Sri Ramakrishna Institute of Culture, Calcutta.

on these emblems, the devotee in the *pravṛtti mārṅa* (path of enjoyment) acquires all the good things of life, while he in the *nivṛtti mārṅa* (path of liberation) subdues desire and hate, and his mind and senses, and is released from all bondage.⁷ This particular mode of realising Brahma Vidyā is called Śrī Vidyā.

Śrī Śamkara, the Jñānamūrti, incarnated as the embodiment of Śrī Dakṣiṇāmūrti or Śrī Śāradā. Hence the prominence given to these particular Divine Forms.

Another Divine form much in worship in this *pīṭha* is Śrī Lakṣmī Nṛsimha. One of the modes of plastically representing the Paramātman is to depict Him as the face of the lion ; the human body represents jīva. This Lion-Man aspect of God, therefore, represents the union of the jīva and the Paramātman.⁸ He is said to be the Samkarṣaṇa form of the Virāt Puruṣa. Samkarṣaṇa means 're-absorber'; He absorbs or

7 रागस्वरूपपाशाद्व्या, क्रोधाकाराङ्कुशोज्ज्वला, मनोरूपेक्षुकोदण्डा, पञ्चतन्मात्र-
सायका, (*Lalitāsahasranāmā* 8-11)

पाशं सृणिं च करयोस्तवभावयन्तः

संस्तंभयन्ति वशयन्ति च सर्वलोकान् ।

चापं शरञ्च सकृदम्ब तवस्मरन्तः

भूपालतां दधति भोगपथावतीर्णाः ॥

पाशाङ्कुशौ तव करे परिचिन्त्यराग-

द्वेषौ जयन्ति परमार्थविदस्तुधन्याः ।

एकत्र चापमितरत्र शरं च मत्वा

व्यावर्तयन्ति हृदयं विषयान्धकूपात् ॥

(Nīlakaṇṭha Dīkṣita : *Ānandasāgarastavā* (v. 75-6)

8 अद्वैत वास्तवमतेः प्रणमजनानाम्

संपादनाय धृतमानवसिंहरूपम् ।

(*Bhaktīsudhātaraṅgiṇī* p. 406)

destroys the malas or taints of the soul represented by the demon king Hiraṇyakaśipu⁹. Note the distinctive Saiva features indicative of absorption in Nṛsimha—white complexion expressive of sattva, three eyes, yoga posture in perfect poise and all vrittis suspended, and the weapon pināka which represents the cosmic mind working through Time which, however, is kept in restraint. He also holds the cakra and shows the vara and abhaya mudrās; cakra is the luminous wheel which controls the ṛta (or the great law or the dynamic aspect of Truth) of the cosmos. Lakṣmī, at His side, is His Bhūti. Ananta, who spreads his hood over the Lord's head, is the embodiment of the Universal Consciousness (caitanya) in the avyakta or causal or unmanifested stage, hence also called Śeṣa, because he remains when manifestation is dissolved.¹⁰

The Viṣṇu sālāgrāma is another mūrta-amūrta form expressive of the *virāt* aspect of the Para-brahman.

It is not possible within the limits of this chapter to go into the symbolism of all the mūrtis in worship

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- 9 वाङ्मनःकायसंभूतां त्रिविधं जगतां मलम् ।
 एतत्संकर्षणो देवः सदा पाटयति द्विज ॥
 हरिः संकर्षणाम्शेन नरसिंहवपुर्धरः ।
 तमसस्त्रिविधस्यापि नाशनो जगतां हरिः ॥
 हिरण्यकशिपुर्दैत्यस्तमज्ञानं विदुर्बुधाः ।
 संकर्षणात्मा भगवानज्ञानस्य विनाशनः ॥

(Viṣṇudharmottara III, Ch. 78)

- 10 पिनाकं रथाङ्गं वरं चाभयं च प्रफुल्लाम्बुजाकारहस्तैर्दधानम् ।
 फणीन्द्रातपत्रं शुचीनेन्दुनेत्रं नमस्कुर्महे शैलवासं नृसिंहम् ॥

(Bhaktisudhātarāṅgiṇī p. 403)

in the pīṭha. Enough has been said to indicate that in ordaining the worship of the Saguna forms, Śrī Śamkara aimed at taking the worshipper from Íśvara with attributes ultimately to the realisation of the Brahman without attributes. And his illustrious successors have been carrying on the *puja* of these saguna forms for the good of the world.

And now to the temples connected with the pīṭha.

ŚĀRADĀ TEMPLE :

धीदानं मतिमुद्रया करजुषा विद्यार्पणं पुस्तके-¹¹

नोत्तुङ्गाक्षवरस्रजेष्टगणनापीयूषकुम्भेन तु ।

भक्तानां परिपोषणान्यविरताभीष्टार्थदानं ध्रुवं

पद्भ्यामेव धृतं त्वया विरुपमे वाग्देवि तुभ्यं नमः ॥

(Śrī Śāradā Stotra v. 13)

नौमि त्वां शैववर्याः शिव इति गणनाथार्चका विघ्नहर्ते-

त्यार्येत्यम्बाङ्घ्रिसक्ता हरिभजनरता विष्णुरित्यामनन्ति ।

यां तां सर्वस्वरूपां सकलमुनिमनःपद्मसंचारशीलां

शृङ्गाद्यावासलोलां कमलजमहिषीं शारदां पारदाभाम् ॥

(Bhaktīsudhātaraṅginī p. 160)

मातस्त्वत्पादपंकजं हृदि मुदा ध्यायन्ति ये मानवाः

सच्चिद्रूपमशेषवेदशिरसां तात्पर्यगम्यं मुहुः ।

अत्यागेऽपि तनोरखण्डपरमानन्दं वहन्तः सदा

सर्वं विश्वमिदं विनाशि तरसा पश्यन्ति ते पूरुषाः ॥

(ibid p. 60)

पुरा चन्द्रचूडो धृताचार्यरूपो गिरौ शृङ्गपूर्वे प्रतिष्ठाप्य चक्रे ।

समाराध्य मोदं ययौ यामपारं भजे शारदाम्बामजस्रं मदम्बाम् ॥

(ibid p. 78)

Coeval with the setting up of the monastic foundation in Sringeri is the temple of Śrī Śāradā, presiding Goddess of the pīṭha. Originally it was an unpretentious shrine with a mūrti of Śrī Śāradā made of sandalwood and installed over a Śrī Cakra that Śrī Śamkara carved on a rock. Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya had a temple built, similar in structure to the other temples in Malnad and the West Coast; the framework in wood standing on a plinth, and covered with a tiled and gabled roof over pillars and joists all of wood. Śrī Vidyāraṇya substituted for the old sandalwood mūrti the present one in gold. Śrī Saccidanānda Bhāratī II (1705—41) instituted the navarātri festival which continues to be the chief festival in the temple. In 1791, the Maratha hordes of Paraśurām Bhāu looted Sringeri, and desecrated the temple by displacing the image and carrying away the temple jewels and vessels. Śrī Saccidānanda Bhāratī III immediately reconsecrated the Goddess with funds provided by Tipu Sultan. Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī, who started the renovation of the temple, engaged artisans and sculptors from the Chettinad, who raised the present structure in fine polished granite. In May 1916, Śrī Candrasekhara Bhāratī consecrated the new temple.

The temple is in the Dravidian style with entrances at east, north and south. Passing through the eastern or main entrance, one passes through two maṇḍapas, one on either side raised on a plinth. The raised navaraṅga or mahāmaṇḍapa has two rows of four massive pillars. Śrī Durgā or Mahiśamardanī with eight hands, Śrī Rāja Rājeśvarī, a Devī holding the emblems of deer and drum and exhibiting abhaya and

varada mudrās, and another holding rosary and lotus and showing varada and abhaya mudrās are four outstanding pillar sculptures. There are two dvārapālakās. A small sukhanāsi leads to the sanctum. Sanctified by the worship of a line of Ācāryas of the highest purity and loftiest devotion and unsurpassed māntric powers, the mūrti of Śāradā radiates peace, grace and blessing which every devotee who opens his heart to them receives in abundance.

Śrī Śāradā within the sanctum and Śrī Rāja Rājeśvarī and Śrī Durgā in the maṇḍapa¹² are but three modes of conceiving the Absolute in a saguṇa form — here as the Sovereign Matrix of the universe in Her samaṣṭi (or collective) aspect, beyond the three guṇas — as Saccidānandarūpiṇī. The other two Devīs represent the vyaṣṭi aspects.

In the prākāra are shrines to Śrī Gaṇeśa and Śrī Bhuvaneśvarī. There are also the silver and bronze images of Śāradā which are taken out during festivals and processions.

12 The samaṣṭi character of Śrī Durgā is expressed by the Devī Herself in the *Devī Māhātmya*, ch. X.

एकैवाहं जगत्त्र द्वितीया का ममापरा ।

.....

अहं विभूत्या बहुभिरिह रूपैर्यदास्थिता ।

Durgā is the samaṣṭi form of Kālī, Lakṣmī and Sarasvatī.

महासरस्वति चित्ते महालक्ष्मि सदात्मिके ।

महाकाल्यानन्दरूपे त्वत्तत्त्वज्ञानसिद्धये ॥

अनुसंदध्महे चण्डि वयं त्वां हृदयाम्बुजे ॥

.....

अखण्डब्रह्मविद्यायै चित्सदानन्दरूपिणि ॥

The present Ācārya is planning to put up over the entrance an elegant gopuram so designed as to be able to withstand the fury of the Malnad monsoon rains.

In front of the temple is a lofty dipāstambha about 35 feet in height surmounted by a figure with folded hands.

VIDYĀŚAMKARA TEMPLE

लम्बिकायोगनिरतमम्बिकापतिरूपिणम् ।

विद्याप्रदं नतौघाय विद्यातीर्थमहेश्वरम् ॥

विद्यारण्यप्रमुखैर्विद्यापारंगतैः सेव्यम् ।

अद्यापि योगनिरतं विद्यातीर्थं नमामि योगीशम् ॥

(*Bhaktīsudhātaraṅgiṇī*, pp. 224 and 226)

According to tradition, the Vidyā Śamkara temple was built in the year *Bahudhānya* or *Śaka* 1260 corresponding to A. D. 1338. It is a unique monument built completely of stone, unique because it combines both Hoysala (Cālukya) and Dravida architectural features. The outline of the vimāna and the presence of a sukhanasi with a superstructure are the chief Hoysala features, while the tiers in the vimāna and the formation of the pillars in the front maṇḍapa are characteristically Dravidian. The structure which stands on a raised plinth at the loop of the river and commands a magnificent view from the hills and their slopes all round, is more or less a rectangle with a psidal east – west ends. In the western half is the garbhagr̥ha with its sukhanasi ; on either side of the latter is a shrine—of Vidyā Gaṇapati in the south and of Mahiṣamardanī in the north, each with an ardha-maṇḍapa in front. On the other three sides of the

garbhagrha are shrines to Brahma with Sarasvatī in the south, Viṣṇu with Laksmī in the west and Maheśvara with Umā in the north. All these shrines form a *pañcāyatana*. The north south transept in front of the three east-facing shrines continues as the circumambulatory round the other three shrines also.

In the eastern half of the structure is a maṇḍapa with twelve pillars, huge monoliths of a composite character carrying large animal figures on their fronts, and such other Dravidian features as subsidiary pilasters and sculptured faces with heavy projecting corbels on top. These pillars are marked each by one of the twelve signs of the zodiac in their regular order, and are, therefore, called *rāśi* pillars. They are arranged in such a manner that the rays of the sun fall on them in the order of the solar months. On the floor is a large circle marked with converging lines to indicate the direction of the shadows. The frontal figure of each pillar is a large rearing lion with one or more round stone balls inside its gaping mouth which can be rotated inside but not taken out, a feature found in many Vijayanagar and Nāyak temples in the south. The ceiling over this central part is raised much higher than the adjoining lateral and frontal sides, and this raised clerestory extends up to the sukhanasi. The *aṅkaṇa* between the pillars and the outer walls of this closed maṇḍapa has a roof made of two stages, one lower than the other. Thus the entire roof on top in front of the sukhanasi is in three almost flat terraces, the lowermost terrace going round the bays of the spire to cover the circumambulatory round the sanctum. The central ceiling, about eight feet square, is an exquisite piece of workmanship with a central pendant lotus bud

against a background of five whorls of petals, and on the four sides are four pecking parrots. This central compartment is surrounded by eight square ceiling panels, the whole forming the navaraṅga ceiling usual in Hoysala temples.

The closed maṇḍapa has three entrances, one on the east which is the main entrance, one on the north, and the third on the south. Symmetrical with these three, are three other entrances—north, west and south—on the shrine part, each giving access to the Maheśvara, Viṣṇu and Brahma shrines. Otherwise the continuous wall, which goes all round the structure is divided into panels, each flanked by pilasters and ornamented with sculptures, kumbhapañcarams and other motifs. The entrances are reached by two flights of steps, one higher than the other.

The superstructure over the sukhanasi has a cell over the roof level, and further up, takes the form of a hull - shaped roof with a longitudinal ridge on top with kīrtimukha in front. Below the kīrtimukha and over the entrance of the cell is a niche marking the second storey of the sukhanasi, the cell of which forms an antarāla to the cell in the hollow vimāna which corresponds to a shrine on the first floor. Further up the vimāna is hollow, with monolithic piers and cross beams forming the internal framework of the superstructure up to the point of the śikhara. Externally the superstructure rises in three stages, each virtually square in plan with stellate projections marking thereby three storeys or talas as in Dravida vimānas. On the four corners over the topmost tala are four nandis, again a Dravidian feature. The śikhara is globoid, more than a semi-dome (not strictly of an

āmalaka) truncated at the bottom, and has on each of its four sides, a kīrtimukha carrying on top a metallic finial, while at the apex is placed the usual paṭṭika and mahāpadma supporting the principal kalaśa or stūpi. The rest of the roof is made up of sloping channelled slabs placed transversely along the length.¹³

The six doorways on the outer wall are flanked by dvārapālakas; on the jamb is a river-goddess and on the lintel is Gajalakṣmī. Of the six pairs of dvārapālakas, two have Śaiva, two Śākta and the other two Vaiṣṇava symbols. The sukhanasi doorway is flanked by Nandi and Bhṛṅgi.

The basement has five sculptured bands arranged between the six cornices. The five friezes represent, from bottom upwards, horses and camels, elephants, lions, yālis and yakṣas, Purāṇic scenes and dwarfs, respectively. One particular panel in the defile of Purāṇic incidents shows Śrī Śamkara and his pupils; a series of these panels illustrates the story of *Kirātārjunīya*. Above these five defiles, near the doorway, are patterns of cakras.

The larger niches on the walls present various Divine Forms. They include Indra, Śiva standing, Vyāsa, Prajāpatis, Durgā on a lion, Rāma worshipping a liṅga, Saturn, Mr̥tyu, Citragupta, Yama, Nṛsimha with Lakṣmī, Garuḍa and Hanūmān, Brahma and Vāṇī, Umāmaheśvara, Dakṣiṇāmūrti, Gāyatrī, Kalki, Buddha, Veṇugopāla with gopis, Balarāma, Rāma,

13 In the description of the architectural features of this temple and of the Belavadi temple, the author has drawn freely upon technical information given by K. R. Srinivasan.

Sītā and Lakṣmaṇa, Paraśurāma, Vāmana and Bali, Ugra Nṛsimha slaying Hiranyakaśipu, Dharaṇī Varāha, Kūrmamūrti, Matsyamūrti, Ardhanārī, Kālasambhāramūrti, Somāskanda, Tripurārī, Candraśekhara, Kāmadahanamūrti, Naṭarāja, Śrīkaṇṭha, Vīrabhadra, Candra, Gajasambhāramūrti, Hayagrīva, Annapūrṇa, Pārvatī, Lakṣmī, Sarasvatī, Kubera, Bhairava, Bhṛṅgi, Vyāsa and Śaṃkara, Nṛtta Gaṇeśa and Śaṃmukha.

It is not possible to explain here the symbology of all these sculptured mūrtis. To the ordinary observer, they represent Purāṇic themes, but to the mystic and the initiate, they have a far deeper message. And the meditation on any of them will lead to Divine realisation.

There are within the temple bronzes of remarkable beauty which include Śiva as Tāṇḍavamūrti, Śrīnivāsa, Nambi Nārāyaṇa and Harihara, and a large collection of liṅgas and sālāgrāmas. A figure of Saturn in steel is kept immersed in oil.

From the eaves of the corners of the central hall hang chains of stone rings, which are common in temples of the Vijayanagara period.

The Hindu temple is at once the body and vesture of God; this particular temple is conceived as a Śrī Cakra and is Śiva-Śaktyātmaka¹⁴ (of the form of Śiva and Śakti in union), and, as such, represents all the tattvas from Śiva and Śakti to Pṛthvi superimposed on the Formless Brahman. The lower panels represent the grosser tattvas symbolised as animals, birds, human beings and minor gods—all presenting a

14 प्रसादं यच्छिवशक्त्यात्मकं तच्छक्त्यन्तैः स्याद्वसुधायैस्तु तत्त्वम् ।

panorama of life which is but a *līla* or illusory play 'set against the background of eternity.' Above these all along the wallface are plastically represented the forms of *Īśvara* as Creator, Sustainer, Absorber, Indweller, Illuminator and Teacher to satisfy the spiritual cravings of different *adhikāris* among *sādhakas*. Each figure is but a note in the symphony of the Absolute. From the *darśana* of these forms the *sādhaka* is led to the dark cave, which is the sanctum, to realise the Indwelling Effulgence, which the *līnga* represents. In the process he leaves behind the six gates, representing the six *indriyas* or sensory organs including the mind, and passes through the central hall where the *rāśi* pillars represent Time. Thus he rises above Time (*kāla*) above form (*rūpa*) and name (*nāma*) and is lost in the contemplation of the Absolute. This mystic temple is a symbol of integration—integration of all forms of worship, *Śaiva*, *Śākta*, *Vaiṣṇava*, *Saura* and *Gāṇāpatya*; integration of *upāsana* (yoga) and *jñāna*, and integration of *Īśvara* with Form with the Formless, and gives concrete shape to the message of Master *Śamkara*.

To the student of Hindu Iconography this temple is a veritable gallery and store-house of sculptures.

ŚAMKARA TEMPLE

चिन्मुद्रां दक्षहस्ते प्रणतजनमहाबोधदात्रीं दधानं
 वामे नम्रेष्टदानप्रकटनचतुरं चिह्नमप्यादधानम् ।
 कारुण्यापारवार्धिं यतिवरवपुषं शंकरं शंकरांशं
 चन्द्राहङ्कारहङ्कृत्स्मितलसितमुखं भावयाम्यन्तरङ्गे ॥

(*Bhaktisudhātaraṅgiṇī*, p. 196)

Mūrtis of Śrī Śamkara are kept in several shrines of the pīṭha in and out of Sringeri, but the central shrine is in a quadrangle within the maṭha building north of Śāradā temple. Bhagavatpāda Śamkara is represented as seated in yogāsana and showing the *Cinmudrā* with the right hand and the abhaya mudrā with the left.

MALAHĀNIKAREŚVARA TEMPLE

भक्तेष्टदाननिरतौ भयवारणदीक्षितौ ।

भवेतां भव्यसन्तत्यै भवानीचन्द्रशेखरौ ॥

(*Bhaktisudhātaraṅginī*, p. 248)

In the heart of the town is the temple of Śrī Malahānikareśvara nestling on the top of a hillock and reached by a flight of about hundred steps. The four pillars in the navaraṅga are artistically sculptured; Candra with ten hands deserves attention, and among the other relievos are Nṛsimha, Vīrabhadra, Hanūmān, Kālīyamardana, Durgā, Rāma, Śaṇmukha, Veṇugopāla and dancers. On the ceiling is carved a lotus bud.

The liṅga in the sanctum, which stands over the site of Sage Vibhāṇḍaka's disappearance from the mortal world, is called Malahānikareśvara ('destroyer of the malas or impurities of the soul'). The shrine of Śrī Bhavānī was consecrated by Śrī Saccidānanda Bhāratī (1622-63) who also instituted the *rathotsava* (car festival) and *dipotsava* (festial of lights). Śrī Saccidānanda Bhāratī II (1705-41) instituted the *māgha* and *Kṛttika* festivals.

In the prākāra is a shrine to Bindu Mādhava who is attended by his consorts.

Śrī Abhinava Nṛsimha Bhāratī (1599-1622) drew with a piece of turmeric a figure of Śrī Gaṇeśa on a pillar at the entrance to the shrine and worshipped it. A strange phenomenon has since happened. The outline of the God gradually bulged out in relief, and the rock sounds hollow at this particular part of the pillar, while above and below, it is hard.

The present structure must have been raised early in the Vijayanagar period, replacing the older one in wood. It was partly renovated in 1621 by Puṭṭappayya, a disciple of the maṭha.

The Subrahmanyeśvara shrine was built in 1760.

JANĀRDANA TEMPLE

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।

श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥

(*Ṣaṭpadīstotra*, v. 2)

The origin of the temple may be traced to the pontificate of Śrī Jñānaghana Ācārya (9-10th century). A copper plate grant of Harihara II dated 1386 mentions endowments to this temple. The form of Viṣṇu, represented here as Janārdana, is of significance. Janārdana is He who destroys janma (birth) brought about by ajñāna (nescience) and bestows on the worshipper the awareness of his identify with the Lord ¹⁵

In the subsidiary shrines are Hanūmān, Garuḍa and Śrī Śamkara whose hands show the varada and cinmudrās.

15 जनं - जननं, तत्कारणमज्ञानं च, स्वसाक्षात्कारेणार्दयति हिनस्तीति जनार्दनः ॥

GURU ADHIṢṬHĀNAS ¹⁶

Near the southern entrance of the Śāradā temple is the adhiṣṭhāna of Śrī Sureśvarācārya. To the west of Vidyāśamkara temple are adhiṣṭhānas, three of which are those of Śrī Nṛsimha Bhāratī VIII, his guru Śrī Abhinava Saccidānanda Bhāratī II and paramaguru Śrī Saccidānanda Bhāratī III. It is difficult precisely to identify the other samādhis.¹⁷ Many others are situated in quadrangles within residential houses, which originally must have been donated to Brāhman priests and scholars who conducted worship in these adhiṣṭhānas.

In Nṛsimhavana on the south bank of the Tuṅgā is the magnificent shrine built of polished granite containing an inspiring mūrti in shining marble of Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī behind a liṅga, which were both consecrated in 1916 by Śrī Candraśekhara Bhāratī. Just adjoining this shrine is another similar shrine now nearing completion for Śrī Candraśekhara Bhāratī, which will soon be consecrated by the present Jagadguru.

OTHER TEMPLES IN AND NEAR SRINGERI

By the side of the Janārdana temple is a small temple containing shrines to Śakti Gaṇapati and Vāgīśvarī. Another closeby is dedicated to Śrī Rāma with Sītā, Lakṣmaṇa and Hanūmān. Two others contain Harihara, an aspect which embodies Śrī Śamkara's insistence on the identity of Śiva and

16 Adhiṣṭhāna = abode or seat ; here used in the special sense of funerary shrine.

17 The samādhis of Abhinava Saccidānanda Bhāratī I (1741-67) and Nṛsimha Bhāratī VII (1767-70) are in Nasik.

Viṣṇu;¹⁸ in one of them the Śiva part of the mūrti bears a trisūla and a mālā, and the Viṣṇu part Cakra and śamkha, while in the other the Śiva emblems are paraśu and ḍamaru and the Viṣṇu emblems, cakra and abhaya mudrā. In the former shrine Lakṣmī and Pārvatī flank Harihara, and Nandi and Garuḍa are carved on the pedestal. Mailāra has a small shrine; He is with his consort and holds a damaru, sūla, sword and a water vessel. Near Him is Durgā.

East of the Mallikārjuna temple is the Honne temple built by Honnāna Śeṭṭi in 1692, dedicated to Viśveśvara with subsidiary shrines to Bhairava and Vīrabhadra. The Nīlakaṇṭha temple was built by Avadhāna Rājagopāla Bhaṭṭa in 1695 and has a shrine for Pārvatī. The Brahmarakṣas, locally called Maleyāḷa Brahma, who is said to have accompanied Śrī Vidyāraṇya, has a shrine. He carries a mace. He is usually propitiated before the commencement of feasts in Sringeri.

GUARDIAN DEITIES

While setting up the monastic foundation in Sringeri, Śrī Śamkara consecrated as the guardian deities, Kāla Bhairava in the east, Durgā in the south, Hanūmān in the west and Kālīkā in the north. When plague threatened Sringeri, Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī prayed to Durgā¹⁹ and since then not a single case of plague has occurred there.

About a mile from Sringeri where the Tuṅgā takes a short westerly course (pascimavāhini) is the

18 Śrī Śamkara is described as विष्ण्वीशभेदमतिवारणपञ्चबक्त्र ।
(*Bhaktisudhātaraṅgiṇī*, p. 191).

19 *Durgāstavā*, pp. 285–6 in *Bhaktisudhātaraṅgiṇī*.

agrahāra of Vidyāraṇyapurā established by Harihara II and named after the great sage. The part of the village called Vasiṣṭhāśrama is particularly sacred as the place where Śrī Vidyātīrtha often sat in yoga, to whom there is a small shrine. The Gaṇapati temple built by Narasimha Bhaṭṭa in 1547 and the Sadāśiva temple built by Śivappa Nāyak are closeby. Śamkara Nārāyaṇa is worshipped in Tanikodu. Nṛsimha Bhāratī VI founded the village of Saccidānandapura. Abhinava Nṛsimha Bhāratī I consecrated in 1602 a liṅga on a rock of the Tuṅgā in Rudrapāda.

At Simhagiri, popularly called Hale Sringeri, is the mysterious statue which Śrī Vidyātīrtha caused to be made, and the form of which he predicted his entombed body would take if left undisturbed for twelve years. It has four niches. In the eastern niche is a relief of Śrī Vidyātīrtha himself, flanked by his two disciples, Śrī Bhāratīrtha and Śrī Vidyāraṇya; on the prabhāvali is Lakṣmī Nṛsimha with His two consorts Śrīdevī and Bhūdevī, flanked by Sūrya and Cāndra. In the southern niche is Brahma; the ten avatārs of Viṣṇu are carved on the prabhāvali. In the western niche is Viṣṇu as Paravāsudeva seated on Ādiśeṣa; the ten avatārs are again represented on the prabhāvali. In the northern niche is Sadāśiva, with five faces; on the prabhāvali are the dikpālas. On top of all is a liṅga. This statue, which is held in great veneration, is worshipped as Caturmūrti Vidyeśvara.

JAIN TEMPLE

In this temple are images of Śrī Pārśvanātha, Śrī Anantanātha and Śrī Cāndranātha; Śrī Pārśvanātha is the oldest and the other two were installed

in 1583, respectively by Devana Śetti, son of Devi Setti, of Halumidi, and Bommara Śetti, son of Ādi Śetti. An inscription in this temple dated A. D. 1161, is the earliest lithic inscription in Sringeri. The temple has the usual components, the sanctum, sukhanasi and navaraṅga.

KIGGA

नमः शान्तासमेताय नन्दिनीतीरवासिने ।

रुद्राक्षभूषिताङ्गाय ऋष्यशृङ्गाय मङ्गलम् ॥

(Old Verse)

शान्तामानसहंसं काव्तरासक्तमुनिवरैस्सेव्यम् ।

शान्ताहंकृतिवेद्यं कान्तार्धं नौमि शृङ्गशिवम् ॥

(*Bhaktisudhātaraṅgiṇī*, p. 312)

Kigga, (corruption of Kilga).—also called Marukalu—situated on the Nandinī, a tributary of the Tuṅgā, is renowned for its Śṛṅgeśvara temple which stands on the site where Rṣyaśṛṅga was absorbed in the celestial light. The antiquity of the place is attested by inscriptions²⁰ of the seventh century which refer to the deity here as Kilgāṇeśvara or Kilgāṇadeva or the Lord of Kilga. The liṅga in the sanctum is shaped like a rudrākṣa (*Elaeocarpus ganitrus*) bead, with a horn-like projection on top; its left side is believed to represent Śāntā. There is a common belief that if the liṅga is properly worshipped, famine will be averted in the land to a distance of

The reason for including Kigga is its close association with the traditions of Sringeri.

20 *E. C.* VI, kp. 37–41.

twelve yojanas all round.²¹ This will recall the *Rāmāyaṇa* story that sage Ṛṣyaśṛṅga's advent removed the acute drought in Romapāda's capital.

The navaraṅga is approached by three entrances and has four sculptured pillars, in one of which the graceful cantours of the charming poses of fair danseuses are so arranged as to present the shape of a palanquin supported by antelopes, and supposed to represent the vehicle in which Ṛṣyaśṛṅga was borne to Romapāda's capital. Valamburi Gaṇeśa²² and Mahiṣamardanī adorn the shrines in the sukhanasi.

The utsavamūrti which was consecrated in 1678, was gifted by Gurubāsavappa, an officer of queen Cannammāji.

On a stone within the temple are inscriptions of Santara kings²³ — Citravāhana, son of the Ālūpa king Guṇasāgara (late 7th century), who ruled from Humcha, and Pṛthvīvallabha (c. A. D. 1090) of the same dynasty.

BELAVADI TEMPLE

सुरत्ताङ्गदैरन्वितं बाहुदण्डैश्चतुर्भिश्चलत्कङ्कणालंकृताग्रैः ।
उदारोदरालंकृतं पीतवस्त्रं पदद्वन्द्वनिर्धूतपद्माभिरामम् ॥

21 यस्तु द्वादशयोजनान्वितमहीक्षामं समुत्सादयन्

वामाङ्कस्थितशीतशैलतनयाश्लेषप्रहृष्यन्मनः ।

भक्ताभीष्टवरप्रदाननिरतस्सर्वामराभ्यर्चितो

रुद्राक्षाकृतिलिङ्गरूपसहितः शृङ्गेश्वरः पातु माम् ॥ (*Old verse*)

22 Valamburi Gaṇeśa has His probosis curled to the right, a form popular in the Cālukya country from where it spread to the Tamil country in Pallava and Pāṇḍya times (after the 7th century).

23 *E. C.* VI, kp. 37, 38 and 41.

स्वभक्तेषु संदर्शिताकारमेवं सदा भावयन्सन्निरुद्धेन्द्रियाश्वः ।

दुरापं नरो याति संसारपारं परस्मै परेभ्योऽपि तस्मै नमस्ते ॥

(*Sri Viṣṇubhujāṅgaprīyāta Stotra*, vv. 7 and 8)

Belavadi, which is about eight miles by road north of Halebid, was granted to the Sringeri samsthānam in 1760 by Śrī Kṛṣṇa Rāja Wāḍeyār of Mysore. Till the twelfth century, it was an important Jain settlement, but had also several families who worshipped Viṣṇu and Śiva. The Vīra Nārāyaṇa temple must have been built in the twelfth century, since the earliest inscription referring to it is dated A. D. 1206. The other inscriptions are much too damaged.

The temple is one of the largest Hoysala monuments. Actually it is a temple-complex marking two successive constructions, one closely following the other in point of time, and has three shrines dedicated to Vīra Nārāyaṇa, Yoga Nṛsimha and Veṇugopāla; the three together form a *trikūtācala*. The main shrine, facing east, is in itself, a complete temple with vimāna, sukhanasi, navaraṅga and mukha-maṇḍapa. In front of the mukhamandapa. is a large square multipillared mandapa with projecting sides forming in plan a stellate. The central raised portion of this large mandapa, enclosed by sixteen pillars, is a navaraṅga. Attached to this large mandapa on its north and south are the shrines of Yoga Nṛsimha and Veṇugopāla. This enlarged navaraṅga is connected axially to the primary temple structure of Vīra Nārāyaṇa, and has a transept. The front projection forms a portico flanked by two beautiful elephants, one on either side and approached by two steps from the ground level.

The mukhamandapa of the Vīra Nārāyaṇa shrine and the large front maṇḍapa are provided with a platform with balustrade all round. The front face of the platform shows a series of elephants in different poses which afford scope for study in elephant behaviour and movement.

The ceiling of the large maṇḍapa has panels exhibiting rosettes and geometrical patterns in some, and deities in the others. One panel has Veṇugopāla enclosed by circles of creepers enclosing figures of musicians, and a series of conches and discuses. Another has Kālīyamardana enclosed by serpents and creepers arranged in circles, within one of which are cows, gopas and Hanūmān, and in another are warriors and buds. The ceiling of the Vīra Nārāyaṇa navaraṅga has nine panels, one of which is adorned with a Śrī Cakra pattern and the others with stars, geometrical patterns and figures of dikpālas.

Veṇugopāla in the southern cella stands on a Garuḍa pedestal with His consorts and the groups of cows, cowherds, sages and the Āyudhapuruṣas (deities presiding over the weapons). Yoga Nṛsimha in the northern cella is again shown on a Garuḍa pedestal, holding cakra and śamkha in His upper arms and resting the other two hands over his knees. His legs, crossed to form the utkūlika āsana, have a jewelled band. On the prabhāvali are figures representing the ten avatārs. Vīra Nārāyaṇa, the principal deity, stands on a lotus base; His upstretched hands hold padma and gada, while the lower ones exhibit the kāṭaka and vīramudras. The prabhāvali is adorned with figures representing the ten avatārs and friezes of makaras. The chiselling

of the limbs, drapery and ornaments and the mudrās exhibit high craftsmanship characteristic of Hoysala sculptors of the period.

The vimāna superstructure in soapstone has three turrets, on top is the kalaśa. The other two vimānas are similar in construction.

Dvārapālakas flank the navaraṅga entrance, with Gajalakṣmī on the lintel. The sculptures in the superstructure over the vimāna represent forms of Viṣṇu with yakṣas thrown in. Externally the walls of the Vīra Nārāyaṇa shrine vimāna are plain showing only pilasters and the attendant decorative motifs. The wall faces of the other two vimānas are decorated with large figures which include Harihara, Garuḍa, Nārāyaṇa, Keśava, Vāmana, Dhyāni Buddha, Venugopāla, Kāliyamardana, Garuḍa, Nṛsimha, Arjuna, Govardhanadhāri, Paraśurāma, Govinda, Halāyudha, Lakṣmī, Rāma, Varāha, Kalki, Balarāma in pursuit of Arjuna and Subhadrā, Paraśurāma slaying his mother, Kṛṣṇa slaying Dhenukāsura, Gardhabhāsura and Hayāsura, Mchinī, amorous couples, dancers and musicians. Some of these figures are repeated.

About 60 feet in front of this temple complex is a separate closed structure—a maṇḍapa—called the upparige; it has four central pillars which carry on top a flat roof which obviously carried another storey. Surrounding this flat roof is a sloping roof. The entire wall face, except in the east and the west, where it is pierced by two doorways, is decorated with pilasters. The front opening has a projected platform reached by a flight of steps and flanked by two large elephants.

BANGALORE — ŚAMKARA MAṬHA TEMPLES

Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī laid the foundation of the Śamkara maṭha building in Bangalore in 1907, and later founded an institution for higher Samskrit studies called the *Bhāratīya-Gīrvāṇa-prāuḍha-vidyābhivardhanī*. Diwan V. P. Madhava Rao endowed an agrahāra of seven houses. In the open grounds around the maṭha have since sprung up other residential houses. The main maṭha building is a magnificent and imposing structure with a spacious lecture hall decorated with a large portrait of Sarasvatī.

In front of the maṭha stand two temples facing each other, charming in their repose and purity of outline. Octagonal in shape, the two are similar in structure. Part of the inner wall round the sanctum of the Śamkara temple is pierced so as to display floriate or latticed patterns, while in the Śāradā temple opposite, the inner wall is divided into panels enshrining the Mātrkā Deities. The image of Śamkara is in marble, and that of Śāradā in bronze. The former was consecrated by Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī in 1907, and the latter by Śrī Candrasekhara Bhāratī in 1939.

The old maṭha building is in Sultanpet.

MYSORE — ABHINAVA SAMKARĀLAYA

The site surrounding the house in Mysore where Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī was born, was acquired for the Sringeri samsthānam by the Maharāja's Government. A picturesque temple, containing a mūrti in marble of the great Ācārya now adorns the site. Śrī Candrasekhara Bhāratī consecrated the shrine in 1924, and founded a pāṭhaśāla.

KALADY

आर्याम्बिकाशङ्करशारदाभ्यः प्रपन्नसंरक्षणदीक्षिताभ्यः ।

संपूरितानन्दमनोहराभ्यो नमोऽस्तु निर्व्याजदयातनुभ्यः ॥

आर्याम्बिकाशङ्करशारदाभ्यः पूर्णातिटावासकृतादराभ्यः ।

कारुण्यसंपूरितमानसाभ्यो नमोऽस्तु कल्याणगुणालयेभ्यः ॥

(*Bhaktisudhātaraṅginī*, p. 172)

Nestling in the midst of a landscape of idyllic charm, lies Kalady hollowed in the memory of centuries as the birthplace of Śrī Śamkara. The river Pūrṇa, locally called Chūrṇi—the Periyār of the Tamil classics—in summer a clear meandering stream but during the monsoon, a rushing torrent slashing against banks clothed with lush vegetation, and the verdure of the hills in the distance lend enchantment to the scene. The principal bathing ghat is sacred and calls to memory the years when Śrī Śamkara and his mother resorted to it for their daily ablutions and particularly the incident of an allegator holding the Master's leg within its jaws, and his asking permission of his mother to renounce the world. Ascending the steps of the ghat one enters holy ground dominated by an asoka tree under which Āryāmbā's mortal remains were consigned to the elements. A *br̥ndāvanam* (altar with a *tulsi* plant) piously built by Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī, who renovated Kalady, now marks the site. Near it is a small shrine to Śakti Gaṇapati facing the picturesque temple of Śrī Śāradā. To the west is the equally picturesque temple of Śrī Śamkara. Both are stellates, the spire rising as a terraced cone. The vimāna of the Śāradā temple is of the *aṣṭapadma* (eight petalled or angled) form,

while that of Śrī Śamkara is *ṣoḍaśakoṇa* (sixteen petalled). Within the angles round the vimāna of the Śāradā temple are niches for the Matrīkas—Maheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, and Cāmuṇḍā, the deity in the principal shrine also representing Brāhmī. The two sanctums have each a small maṇḍapa on a raised plinth, and in front a gabled hall or shed.

The two mūrtis of Śāradā and Śamkara resemble those in Sringeri, and, as in Sringeri, the divine aura clothing them enfolds the worshipper with unbounded bliss and a deep sense of peace. Facing south, Śrī Śamkara is in the aspect of Sri Dakṣiṇāmūrti, and Śāradā is Dakṣiṇāmūrtirūpiṇī. Jagadguru Śrī Saccidānanda Śiva Abhinava Nṛsimha Bhāratī consecrated the two temples on February 21, 1910.

To the northwest of the Śamkara shrine is the temple of Śrī Kṛṣṇa, a typical west coast structure in wood and with gabled roofs. Here did Āryāmbā conduct her daily worship. To the north-east of the Śāradā temple is the principal maṭha building for the residence of the Ācārya when he visits the place. It also houses a library.

Behind this cluster of monuments stretches an agrahāra where reside the teachers and students of the Veda and Vedānta pāṭhaśālas, the officers and priests. There is also a guest's house. The Veda and Vedānta Pāṭhaśālas were founded by Jagadguru Śrī Candraśekhara Bhāratī in 1927. Under the orders of the present Jagadguru, Śrī Abhinava Vidyā-tīrtha svāmi, more buildings are coming up. Śamkara jayanti, Navarātri and Mahāśivarātri are the most important festivals which attract large gatherings

of scholars and devotees. The site of these buildings which covers twentyfive acres, was acquired by the Government of Maharāja Rama Varma Sri Mulam Tirunal of Travancore and donated to the Sringeri Samsthānam.

Other places in close vicinity traditionally associated with Śrī Śamkara and his parents, are the Durgā temple in Manikkamangalam, a mile to the north and the Śiva temple of Vellimāntuḷi. The family of Suvarnattumaṇaikkal is descended from the poor lady who became rich by Śamkara's grace.²⁴

The sanctity and message of Kalady appealed to the holy monks of the Sri Ramakrishṇa order, who starting on the Śamkara jayanti day in 1936, have founded here religious, cultural and charitable institutions.

Kalady (10°14' N. 76°45' E.) is five miles from Angamali Railway station, eight miles from Alwaye and thirty miles from Trichur.



24 Tradition has it that when Brahmācāri Śamkara went round collecting alms, he approached a virtuous lady living in conditions of abject poverty. She had nothing in the house but an over-ripe āmalaka fruit which she humbly and affectionately offered to the young Brahmācāri. Śamkara's heart melted with pity and he invoked the grace of Lakṣmī who, in response to his prayer, filled the house with gold.

OTHER BUILDINGS BELONGING TO THE SAMSTHĀNAM WHICH HAVE SHRINES

These may be arranged in a tabular form :

PLACES	SHRINES
<i>Mysore State :</i>	
Srinivasapura maṭha (Kolar Dt.)	... Śrī Śamkara etc.
Nanjangud (Mysore District)	.. do
Kukke Subrahmanya (South Kanara District)	.. Śrī Candramaulīśvara.
Gokarna (North Kanara Dist.)	.. Śrī Śāradā etc.
<i>Bombay State :</i>	
Nasik	.. Śrī Śamkara and Śrī Dattāttareya.
<i>Uttar Pradesh :</i>	
{ Varanasi	.. Śrī Śāradā, Śrī Candramaulīśvara and Śrī Śamkara.
{ Panchagaṅgā maṭha	.. Śrī Dattāttareya, Śrī Gāyatrī, Śrī Śamkara and Śrī Pātāleśvara.
Hardwar	.. Śrī Gāyatrī, Śrī Sūrya-nārāyaṇa, Śrī Badri-nārāyaṇa, Śrī Satya-nārāyaṇa, Śrī Kedāraī-nātha, Śrī Gaṇeśa, Śrī Śamkara and Nava-grahas.
<i>Behar State :</i>	
Gaya	.. Śrī Gāyatrī, Śrī Dattāttareya and Śrī Śamkara.
<i>Andhra State :</i>	
Rajahmundry (East Godavari District)	.. Śrī Śamkara, Śrī Śāradā Śrī Dattattareya.
Tirupati (Tirumalai and Govindarajapatna) (Chittoor District)	.. Śrī Śamkara, Śrī Śāradā and Śiva līṅga.

Madras State :

Madras City	..	Portraits of Śrī Śamkara and some other deities.
Kanchipuram (Chingleput Dt.)	..	— do —
Madurai City	..	Shrine of Viśveśvara, portraits of deities.
Dindigul (Madurai District)	..	Portraits of deities.
Ramanathapuram Town	..	Portraits of deities. (Shrine of Śrī Rāja Rājeśvarī within the Palace.)
Ramesvaram	..	Śrī Śamkara, Śrī Candra- mauliśvara and Śrī Gaṇapati.
Tirunelveli Town	..	Śrī Gaṇapati, Śrī Śamkara and portraits.
Kodaganallur (Tirunelveli Dist.)	..	Śrī Śamkara.
Viravanallur (Tirunelveli Dist.)	..	Śrī Śāradā and portraits.
Coimbatore Town	..	Śrī Gaṇapati & portraits.
Satyamangalam (Coimbatore Dt.)	..	Portraits.
Gobichettipalayam — do —	..	Śrī Śamkara & portraits.
Erode — do —	..	Portraits.
Bhavani — do —	..	Śrī Śamkara & portraits.

In these and some other buildings spread over the country from Hardwar in the north to the banks of the Tāmraparṇī in the south and from Gokarna in the west to Madras and Kanchi in the east, besides daily worship, Vedic recitations, religious discourses and devotional bhajanas are carried on.



APPENDIX

THE STYLE OF THE JAGADGURU IN HIS ŚRĪMUKHAS

ॐ

॥ श्री शृङ्गेरी जगद्गुरुसंस्थानम् ॥



श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यम-
नियमासनप्राणायामप्रत्याहारध्यानधारणासमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ तप-
श्चक्रवर्त्यनाद्यभिच्छिन्न श्रीशङ्कराचार्य गुरुपरम्पराप्राप्तषड्दर्शनस्थापनाचार्य
व्याख्यानसिंहासनाधीश्वर सकलनिगमागमसारहृदय साङ्ख्यत्रयप्रतिपादक
वैदिकमार्गप्रवर्तकसर्वतन्त्रस्वतन्त्रादिराजधानीविद्यानगरमहाराजधानीकर्णाटक-
सिंहासनप्रतिष्ठापनाचार्य श्रीमद्राजाधिराजगुरुभूमण्डलाचार्य ऋष्यशृङ्गपुर-
वरार्धीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्करपादपद्माराधक

श्रीजगद्गुरु श्रीचन्द्रशेखरभारतीस्वामिगुरुकरकमलसञ्जात

श्रीजगद्गुरुशृङ्गेरीश्रीमदभिनवविद्यातीर्थस्वामिभिः ॥



ADDENDUM



Add at the end of the first paragraph on page 124 —

The Ācārya's visit to Coimbatore is being commemorated by the erection of a new building for the Śamkara-maṭha in that city with a shrine to Śāradā, a Veda Pāṭhaśālā, an assembly hall and rooms for guests. C. P. Ramaswami Aiyar laid the foundation stone on February 9, 1959. The municipalities of Dharapuram and Erode also gave a civic reception to the Jagadguru. He performed the *Mahāśivarātri pūja* in Erode. From his camp in Bhavani, he visited Mettur Dam. In the Mettur Township the Engineer and officers of the Electricity Department, and in the Chemical Factory, the officers and residents of the colony accorded him a grand reception, and showed him round the factory, the dam, the power-house etc. After visiting the important villages on the right bank of the Kāverī, he is expected to camp in Karur in the last week of March 1959.



ERRATA

PAGE	READ	PAGE	READ
1 l. 25	<i>putrakāmeṣṭi</i>	136 v. 4	लिङ्गात्मके
2 l. 6	nestles	<i>Fn.5</i>	वसन्ति तत्र
3 v. 8	संस्पृष्टं	<i>last l.</i>	तीर्थानि शर्वाणी
14 l. 16	cardinal	139 <i>Fn.5</i>	भ्रमयासि
32 l. 3	opposite	<i>last l.</i>	परब्रह्ममहिषि
36 <i>last line</i>	मालाद्याः	142 <i>Fn.9</i>	संभूतं
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39 <i>Fn.18</i>	तार्किकं for कार्तिकं	<i>last l.</i>	
42 <i>Fn.</i>	बोधघन	v. 3	पद
l. 5		<i>first l.</i>	
57 v. 36	निष्ठं	145 <i>last l.</i>	नन्द
60 l. 10	<i>delete V</i> at the	150 l. 12	far
	end of the line	153 l. 24	identity
82 l. 13	misdemeanour	157 v. 2	कान्ता
99 l. 13	Nagarattārs	158 l. 6	contours
119 l. 1	and	163 l. 19	alligator
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